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FOREIGN MISSIONARY PRAYER MEETING, under the
auspices of the Woman's Board of Missions, Pilgrim
Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY,
DIAMOND JUBILEE YEAR.—In view of seventy-five
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herited from the past. Please remit to the treasurer of
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St., New York. Incorporated April, 1833. Object: to
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tains chaplains and missionaries; promotes temperance
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the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

The sixty-ninth annual meeting of the Congregational
Sunday-School and Publishing Society will be held in
Pilgrim Hall, Congregational House, Boston, on Monday,
April 15, 1901, at 3 P. M., for the purpose of reporting
the proceedings of the Society, presenting the accounts,
choosing officers, and for the transaction of other busi-
ness.

Also to take action on the following proposed changes
in Articles V., VI. and VII. of the By-Laws of the Society:
1st. Amendment to Article V. by striking out after the
word "advisory," in the first line, the words, "and execu-
tive officer of the Society, except in the Business Depart-
ment," and inserting in place thereof the words, "officer
of the Society and executive officer of the Missionary De-
partment," so that the first two and a half lines will read
as follows: "The Secretary shall be the advisory officer
of the Society and the executive officer of the Mission-
ary Department."

2d. Amend that part of Article VI. which precedes
the second semi-colon in the fifth line thereof, so that
it shall read as follows: "The Treasurer shall receive,
care for, expend and invest all moneys of the Society
which are not in current use in the Business Department,
and shall have the care of all investments and real
estate of the Society, under the direction of the Board
of Directors, or of such persons or committees as they
may choose for that purpose."

3d. Amend Article VII. by inserting after the word
"Editor," in the seventh line, the words, "of General
Publications, Editor of The Congregationalist"; and by in-
serting after the word "Editor" in the thirteenth line
the words, "of General Publications, Editor of The Con-
gregationalist," so that the first paragraph of said article
shall read as follows: "The Board of Directors shall
have the general management of the affairs and property
of the Society; shall have authority to make such rules
as they may deem best in regard to the calling of meet-
ings of the Board, the number that shall constitute a
quorum thereof, the election of Clerk, Editor of General
Publications, Editor of The Congregationalist, Business
Manager and committees, and all other matters under
their management, shall issue such publications as they,
or such person or committees as they may choose for
that purpose, may deem best; shall choose an Editor of
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and a Business Manager, and fix their salaries; and shall
make a report of their doings to the Society at the
annual meeting and at such other times as the Society
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A WORD ABOUT SLEEP.—Every one who is troubled with restless or insufficient sleep should turn to another part of this paper and read the interesting announcement entitled "Bed Wise," which appears over the signature of the Paine Furniture Company. Their logic is unanswerable. We believe that much of what they say in connection with the subject of ventilated beds should prove of especial interest to those who are bothered by insufficient sleep.

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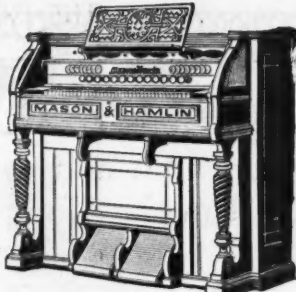
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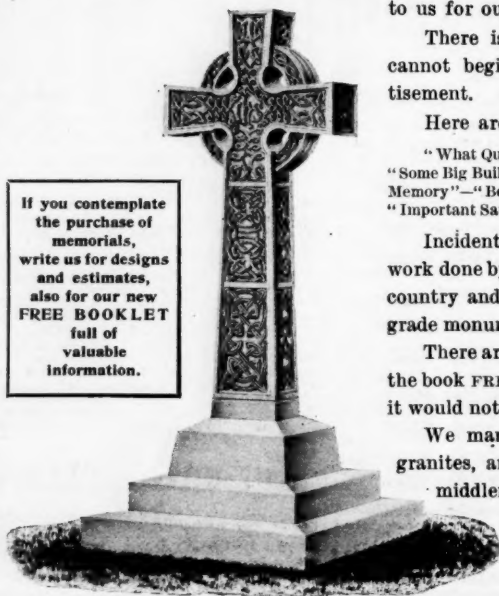
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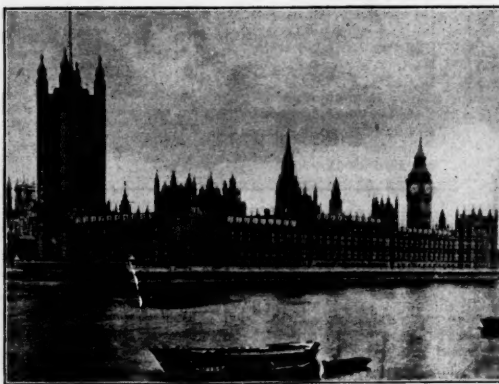
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Our regular long summer vacation tour to Europe sails June 22, visiting

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Shorter tour leaves July 6,
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HOUSES OF PARLIAMENT, LONDON

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**Naples, Pompeii, Rome,
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**Naples, visits Pompeii,
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106 CONGREGATIONAL HOUSE

BOSTON, MASS.

THE CONGREGATIONALIST

Saturday
6 April 1901

and Christian World

Volume LXXXVI
Number 14

Event and Comment

Our Portrait

The Christian World cover portrait this month is that of Prof. George P. Fisher of Yale University, of whom on other pages a staff correspondent furnishes a character sketch. The fact that he is soon to lay down the active duties of his professorship, held for forty-six years, gives a timeliness to this presentation of him to our readers. Congregationalists the world over have reason to be proud of this honored leader in its councils, who has stood for so long as a lover of truth and freedom, while Christians of every name hold in honor one who, with the weapons of Christian scholarship, has defended the religion of Christ and by his own blameless character commended it to the world.

The Future of The Congregationalist

Many letters are coming to us asking what changes are to follow the transfer of the paper to new owners. These inquiries are from loyal friends of *The Congregationalist*, and some of them express apprehension lest its freedom or its quality should suffer or its plans should be restricted. We are able to answer confidently that those who now hold the paper in trust are in full sympathy with its policy and purposes as they have been shown in its past conduct. The present editor will continue in office, his conditions of acceptance of his appointment having been heartily approved by the committee in charge. Rev. H. A. Bridgman will remain as managing editor, and no changes will be made in the personnel of the staff except such as are required from time to time for the development of the paper to larger usefulness. Especially do we expect to develop the Christian World features, of which this issue is an illustration. The only instructions given by the committee to the editor are to carry on the paper with the greatest possible efficiency and with as great economy as is consistent with that purpose. Our readers probably will seldom be reminded by anything in the columns of the paper, except in its business department, that it is owned by the publishing house of our denomination. But it will have the active support and counsel of able men responsible for its success, and we confidently expect heartier co-operation than heretofore of all who seek to promote the influence and growth of the Congregational churches, which are now the proprietors of *The Congregationalist*.

Risen in Strength

It is one of the joyful thoughts of Easter time that those who are risen with Christ are risen in strength. Most lives on earth go

out in weakness. Those who ministered to others must be ministered to. Illness, old age, delirium of fever, unconsciousness that neither recognizes nor responds to the presence of friends—these are the frequent accompaniments of the departure of those whom we love from earth. Our memory, indeed, goes back at last to the days of their strength, but we cannot quite forget the weakness of the parting hour. But the Easter thought, to which by Christ's promise and a quickened imagination we are enabled to rise, is the thought of them as risen in strength and an immortal youth. As the thought runs from the agony and exhaustion of the cross to the glorious strength and power of the risen Jesus, so it may run from the bed of death to the glory of eternal fellowship with Christ in the risen life.

The Easter Cry of the Heart

What do the people mean by distinguishing this first Sunday in April from all the other Sundays of the year? Easter is everywhere a festival. Once it was pagan, now it is Christian. The display, the adornments, the music, the outward demonstrations, incongruous as many of them seem, are all variations of the one question which everybody is asking: "If a man die, shall he live again?" The philosopher of Uz essayed to answer it and sank down in despair.

Man giveth up the ghost and where is he?
As the waters fall from the sea,
And the river decayeth and drieth up;
So man leth down and riseth not;
Till the heavens be no more they shall not awake,
Nor be roused out of their sleep.

But where Job despaired Jesus Christ answered triumphantly: "I am the resurrection and the life." "Because I live ye shall live also." "Let not your heart be troubled; ye believe in God, believe also in me." Those who believe in Jesus Christ are not troubled. His thoughts repeat themselves in their inner life. His purposes are theirs also. They have the peace which is not given by this world. They look forward with vision which, if not wholly clear, is calm and confident. We know of no other vision of the resurrection than seeing beyond the grave with the eyes of Him who said in his hour of greatest trial, "I am not alone, for the Father is with me." We know that that vision satisfies. The message of Easter is, See God, and you have eternal life.

The Church Gains of 1900

Dr. H. K. Carroll, whose rank as a church statistician is high, contributes to the New York *Christian Advocate* the result of his collection of the statistics of

1900 relative to Christian activity and strength in the United States. The net gain of communicants, the country over, in 1900 is put at 344,846, of which the Methodists are credited with 106,472, the Catholics with 80,432, the Lutherans with 62,269, the Baptists with 32,439, the Disciples of Christ with 31,586, Presbyterians with 22,194, Protestant Episcopalians with 17,296 and Congregationalists with only 1,486.

A Century's Advance

Comparing the membership of the various bodies in 1800 with their membership in 1900, it is found that Methodists, who in 1800 had 64,894 communicants, now have 5,916,349, Baptists, who had 103,000 communicants then, now have 4,521,403, Presbyterians, who had 40,000 then, now have 1,584,400, Protestant Episcopalians, who then had 11,978, now have 719,638, and Congregationalists, who then had 75,000, now have 631,360. A simple process of percentage figuring will show how well the respective Protestant bodies longest represented in this country have put to use the talents given them. Of course it is to be said for Congregationalism that far into the nineteenth century it had but a parochial, sectional vision, and it steadily poured thousands of its choicest children in New England into the Interior and West to become leaders in churches of other denominations.

The Y. M. C. A. as a Good Investment

The extent to which the material side of Y. M. C. A. work has been developed is not realized until one notes the rapid spread of the building movement all over the country. Not long ago two secretaries of the international committee made a tour of five days among cities of from six to fifteen thousand population in the distant Southwest. In every place they found Christian business men eager for a Y. M. C. A., and in several cases taking the initial steps toward organization. The economic value to a city of a building designed particularly to minister to the best side of a young man's life is being everywhere perceived. The March number of *Association Men* contains valuable testimonies from such well-known men as James H. Eckels, president of the Chicago Y. M. C. A., S. B. Capen and Lucius Tuttle of Boston, and William E. Dodge of New York city. The latter says: "After careful study and an experience of more than thirty years, I feel assured that what I have been able to give to association work has been, on the whole, the best investment I have ever made." Mr. W. H.

Holcomb of the Illinois State committee declares that in one town the immediate effect of the organization of the association in an Illinois town was the reduction of the number of its saloons from thirteen to eight. Doubtless this aspect of the association endeavor will be emphasized at the Boston convention, though it will not subordinate in importance the distinctively spiritual aim.

A Y. M. C. A. Secretary for the Seminaries

The International Y. M. C. A. Committee, ever branching out and extending the area of influence of the association, has called from his successful work as a Y. M. C. A. secretary in Brooklyn Rev. T. B. Penfield, whose parents were missionaries of the American Board in India. He graduated from Columbia University and Union Seminary, and for a time served as secretary of the Young People's Department of the Presbyterian Board of Foreign Missions. He is to take charge of work in theological seminaries, to organize associations where there are none, to arrange for the inter-seminary conferences, and in every way endeavor to interest the clergymen of the future in the movement.

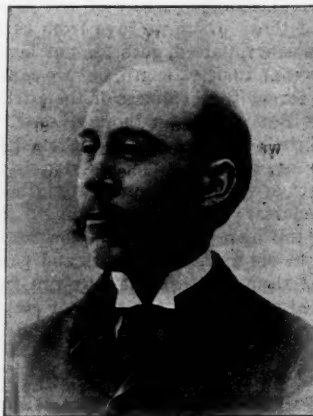
Win One Building the kingdom of God is a business where inventive skill is as largely rewarded as in any other business. An instance in point is given by a minister in a Western state. A gentleman in Boston sent him a package of "Win One" cards prepared with much thought and care. In distributing them one was given to a Sunday school teacher who used it to persuade her brother to harness his horses every evening for a week and to carry a load of young people to a series of special religious services four miles distant. Of those who became Christians as the result of these services seven were among that company of young people. Mr. F. P. Shumway, 373 Washington Street, Boston, who devised these cards, is glad to furnish them to those who will use them.

The Social Settlement a Growing Power

The latest compilation of the lists of social settlements of the world shows that there are 107 in America, thirty-eight in England, five in Scotland, five in France, two in Japan and one each in Germany, Holland, Austria and Moravia, India, Australia. London has thirty, New York twenty-seven, Chicago seventeen and Boston eleven. From a small mustard seed a great plant has grown, and the end is not yet. Sir Walter Besant, as the highest authority on London life, and Bishop Potter, with few peers as a diagnostician of social conditions in New York, and a host of other social workers are all on record in praise of this form of altruistic service, commendable alike for its essential Christianity on the manward side and its democracy. It is a clearing house of opinion and feeling, a tie between those several classes of humanity which are found in all but the simplest and most primitive communities today.

Robert E. Ely Transferred to New York

It is sometimes intimated that the social settlement movement is such a temporary fad that it holds the interest of those who participate in it only for a short time. Boston furnishes at least two convincing refutations of this accusation. Mr. Robert A. Woods of the South End House has given ten of the best years of his life to that enterprise, and Mr. Robert E. Ely, who graduated from Amherst only a year before Mr. Woods, has done a work at the Prospect Union in Cambridge of equal duration and effectiveness. His recent appointment to the secretaryship of the League of Political Education in New York city, in connection with which he has been lecturing more or less regularly during the last two years, now necessitates his entire withdrawal from the



Cambridge settlement, and there is widespread and genuine regret in this vicinity because of his departure. He first became interested in the working man when a pastor at the Hope Congregational Church in Cambridgeport, and was gradually led out of the active ministry into labor which culminated in the foundation and development of the Prospect Union. This settlement has been one of the best in the country, from the point of view of its influence over the working men, who avail themselves in large numbers of its classes and other educational opportunities. The Harvard students, moreover, find there a wide field for their altruistic impulses. We trust that Mr. Ely's new tasks will be as successfully prosecuted as the one which he just lays down.

Golden Rule Meeting

A meeting under Jewish auspices, and designed to aid the movement to erect in Central Park a monument to Baron and Baroness De Hirsch, was held in the Calvary Baptist Church, New York city, last week. Speakers, representing the Baptist, Episcopalian, Universalist and Jewish clergy, and Wu Ting Fang, the Chinese minister to the United States, and a Negro layman, discussed the application of the Golden Rule to business and to international relations, is a sign of the spirit of amity among men today which our fathers knew not of. Edwin Markham, the poet, contributed verse appropriate for the occasion, and the President and Vice-President of the United States sent cordial letters of regret. In the ordinary

pursuits of life, in the shops, factories, schools, churches of the community there is clamant need of greater thoughtfulness for others, and for abolition of those racial, political, sectarian and social demarcations which work against the brotherhood of men.

Alabama and the National Council

At the National Council in 1898 two rival delegations appeared from Alabama. One represented the General Association, consisting of churches of Negroes; the other the State Convention, consisting mainly of whites. After repeated hearings and careful investigation the committee of the council appointed to deal with the case recommended that neither delegation be admitted, because neither organization could fairly be called the state body. It also urged the brethren in Alabama to harmonize their differences and to adopt the usual basis of representation in our state organizations—that of each church by pastor and delegate. A circular just issued by a committee of the convention and addressed to the association now lies before us. It reiterates the claims made in behalf of the convention but declares that no objection to a change in the basis of representation will be offered as soon as the conditions of missionary work favor it. Who is to decide this question is left indefinite, and silence is maintained as to the race question which from the first has been the vital issue. If the subject is brought again—it will be for the fourth time—before the National Council next fall it is not probable that that body will consent to give much of its valuable time to the matter. If the Alabama brethren prefer division to representation, let them have their way. It is less a question of the basis of representation than of unity and harmony. But even honorary membership may be withheld hereafter, should they persist in forcing their differences upon the council.

A Council of Free Churches

American Congregationalists have had their National Council for over thirty-five years and our brethren in Great Britain have had their Congregational Union. But now they have part in a real national council, composed of delegates from about 700 district councils, and apparently very much like our own national body in character and freedom from legislative power, except that it represents not only Congregationalists, but Baptists, Methodists, Presbyterians and several other denominations. At the annual meeting at Cardiff, Wales, held last month, some brilliant and strong utterances were made and social relations between the different bodies were diligently cultivated. Dr. Joseph Parker said the church is dying because no one has broken windows and let in fresh air. He argued that the church must make room for those who, if they now entered, would disperse the congregations. Dr. Dale's successor, Rev. J. H. Jowett, intimated that the church is "busy filing the bald, bare, jagged edges of sin," making it a commonplace, tolerable thing. The address of Dr. Monro Gibson was suggestive in view of the beginning, next July, of the study of Genesis by the Sunday schools using the

International Lessons. He urged that teachers who accept the results of critical investigation of the Old Testament must be honest. There need be no fear of the results of criticism when spiritual things in the Bible are treated by spiritually-minded men. Other speakers criticised Dr. Gibson for not being more definite in his statements, but no one claimed that the results of criticism could be ignored. The influence of the Simultaneous Mission was apparent in the earnestness of the speaking.

Risen Again

It requires very little knowledge of conditions in China for some Americans to condemn missionaries in that country for their efforts to secure indemnity for native converts to Christianity whose property has been destroyed. But when the history of the recent outbreak shall have been fairly written, from the Chinese point of view, probably these snap judgments of Americans will have been forgotten. An instance—one of many—of the way the Chinese regard the rights of those who have suffered from lawlessness is given in the *Chronicle* of the London Missionary Society. The mission property of Tsao Shih, the center of a large country work in two counties, had been destroyed. The magistrate of the town invited the missionaries who had been stationed there to visit it with a view to settling the indemnity. They went, were received by the magistrate with every mark of respect, were welcomed by the people with a pageantry which they thought highly successful, and at once the missionary physician began to receive calls from many patients, among them the magistrate himself. A settlement was made after some hours of feasting and talking, which seemed to give general satisfaction to the natives as it did to the missionaries. The Chinese house in which they were entertained was appropriately decorated with two characters meaning "Risen again." When the mission houses are rebuilt and the hospital reopened, the motto will have a genuine Easter meaning for the people. Sir Claude MacDonald, the British minister, has described such proceedings as "poetical or primitive justice." They are so regarded by the law-abiding Chinese, and reasonable Americans who object to this method no doubt with fuller knowledge will agree with them.

The Long Look in Missions

That strong thinker "J. B.," writing in the *Christian World* (London), on *The Inwardness of Events*, admirably expounds the thesis that his title implies, namely: that all events are ultimately spiritual, and that a man has made a great discovery for himself when he realizes that fact. He applies the truth to the church's scheme of foreign missions, and insists that our study of it must take far wider scope than usual. "It must not end with biographies," he says. "Events are evangelists of the first order." It is in some such mood as this that Professor Wright of Oberlin returns from his forty thousand mile journey to, and through, and from Northern Asia. He sees vast potentialities for Christian civilization there awaiting development, and that de-

velopment dependent upon events in history which are happening this month, this week, today, it may be. Because Protestant or Roman Catholic Christianity cannot at once enter Northern Asia in full force and till the field along lines which they deem proper, Professor Wright does not despair. He finds in the Greek Church worth and power to serve, which we in our provincialism have too long been ignorant of, and he is confident that the Russian and his peculiar type of Christianity have splendid work to do for humanity.

A Meeting Point for America and Turkey

No two types of civilization present greater contrasts than those of the United States and Turkey. Yet there is a delightful spot in Constantinople, on the Asiatic side of the Bosphorus, where they blend in harmony with representatives of a dozen other nationalities. It is the American College for Girls, the eleventh anniversary of which was observed March 4. A school with six pupils was begun here thirty years ago under the auspices of our Woman's Board of Missions. The college was incorporated in 1890. The sultan granted an irade giving the institution a permanent place in Turkey and exempting it forever from taxation. The program of the anniversary included addresses by the president, Dr. Mary Mills Patrick, As a College; by an undergraduate, As a Woman's College; by an alumna, As an Oriental College; by one of the advisory board, As a College of High Moral Ideals; by a member of the faculty, As an American College; and by the consul general of the United States, As a Twentieth Century College. The crescent and star blended on the walls with the Stars and Stripes, while the flags of several European nations, which were the homes of its students and alumnae, were conspicuously displayed. Songs and a college "yell" were decidedly American, while Oriental costumes suggested that the transplanted customs of Western lands could easily take root in this institution for Greek, Bulgarian and Turkish young lives. There were congratulations on the growth of the endowment fund, and hopes shaped into predictions of better equipment and greatly needed buildings for this highest school in the East for young women. Some of these crowned the exercises by a tableau which represented the young womanhood of the Orient pointing to the Stars and Stripes bearing the legend, "See what she has done for us."

The Capture of Aguinaldo

News from the Philippines during the past week has been of a sensational sort. The capture of Aguinaldo, the rumors of scandalous administration of the United States Army Commissary Department in southern Luzon, the decision of Adjutant-General Corbin, and possibly Secretary of War Root, to visit the islands and study the situation at first hand, the conciliatory visit of the Taft Commission to the sultan of the Sulu Islands, and the publication of the report of the Philippine Information Society affirming Tagal responsibility for beginning hostilities, have all contributed to a renewal of public interest in the situation. Aguinaldo

is now a prisoner in Manila, awaiting the decision of the Administration as to his fate. Many arguments, both of policy and principle, conspire to make it probable that he will be treated as leniently as prudence makes safe. He was captured March 22 by strategy—permissible according to the ethics of war, if not of Christianity—in the province of Isabella, in north Luzon, General Funston of the volunteer army leading the small detachment of Americans and Macabebes which daringly penetrated to the mountain fastness and found the hitherto invincible national leader. General Funston already has been nominated as brigadier-general in the regular army as a reward



From the Chicago Record

for his daring, pluck and success, and the other Americans who went with him will receive their reward later. The moral effect of Aguinaldo's capture on the Filipinos will be considerable—how great is a question which Sexto Lopez and the United States military officials answer differently. Reports coming from the islands for the past two months certainly have indicated a waning of resistance to the authority of the United States; and the Taft Commission, as it goes on its way from province to province, is meeting with success in inaugurating civil government.

The Scandal in the Army

If rumor as to venality in the Commissary Department of the army proves correct it will not be surprising, though shocking. No army can engage in operations as far removed from the seat of authority and supplies as ours now is in the Philippines, or assume such a task as ours has undertaken dealing with a native population taught by long contact with Spain to expect venality on the part of the invaders, without the temptation proving too strong for some of the officers, the percentage varying with the morale of the army as a whole. The wonder to us is that such revelations have not come before this. And we say this having the highest respect for the army officers as a class, especially if trained for their profession and long habituated to conform their conduct to the code of per-

sonal honor which ever stands as the ideal in an army.

The National Civil Service Commission

The policy of a civil service in the United States and in its possessions based on merit, fitness for the post, and tenure so long as fit, is one that the best men and purest patriots of all parties heartily indorse. It is a principle like most others which can be perverted, but fairly interpreted and worked it withstands assault. Experience proves it the best policy for a state to adopt. Never was there a time in national history when there was greater need of standing foursquare in defense of the principle, and never was there more need than now of such appointments to the commission which conserves the enforcement of the law at home as will insure strict interpretation of the law both in letter and spirit wherever the law is in force. It is with regret, therefore, that the nomination of ex-Congressman Rodenburg by President McKinley to the National Civil Service Commission is noted. Not only has he no standing in the nation at large as a man of affairs, but his hostility to the Civil Service Law while in Congress and his reputed type of mind and character all seem to indicate that a decidedly unfortunate nomination has been made, one that could scarcely have been made had there been adequate investigation of the record of the man or adequate realization of the dignity and importance of the position to be filled. The nomination should be recalled.

Labor vs. Capital

The threatened strike in the anthracite coal regions of Pennsylvania, which has been looming up as a dire event since the strike of last year was settled by an appeal to force, will not occur, President Mitchell of the United Mine Workers having stated that he and the executive committee, for reasons deemed sufficient by them, have decided on a conservative course, which means that the men will remain at work, at least for a time, on the present schedule. There is much rejoicing by the business men of the mining regions at the decision and not unwilling compliance by most of the miners. An incident of the deliberations of last week between operators and representatives of the miners, which preceded this decision, was the visit of Rev. E. S. Phillips, the Roman Catholic priest of Hazleton, to Mr. J. Pierpont Morgan in New York city, who really carries in the hollow of his hand the great railway and mining properties of the section interested. "Father" Phillips came as a Christian man to plead with a great captain of finance and industry so to influence the mine operators that a decision which would avert industrial war might follow. They met, parted on the most friendly terms, and it is believed that the interview will bear even more fruit than it already has. "Father" Phillips's course during the past two years, in championing the cause of labor, in standing for law and order and the attainment of ends by peaceable means, and in mediating between capital and labor, has shown that he has the same conception of his office as a priest that Cardinal Manning had of his office as a servant of the church and society in London.

The protracted and extensive strike of the laborers on the wharves at Marseilles, France, is working havoc with the commerce and industry of that city, and is becoming a national scandal.

Russia's Internal Perils

The discovery of several far-reaching plots against the czar, and an attempt to shoot him by an inmate of the palace, the persistent attitude of revolt of the student body and the filing of petitions in their behalf by eminent university professors, the dissensions among the ministers of state over the policy to be pursued in view of the student uprising, whether of stern suppression or of leniency, are all symptomatic of a state of affairs in the empire which makes it a particularly opportune time for the other Powers to make a stand against Russia in the far East if they ever expect to. As we intimated elsewhere, there is a very general uprising now against the useless severity with which the students in educational institutions of the empire are treated, for it is a policy not only difficult to enforce but one also that simply further alienates those elements of society which the government should be most anxious to enlist in its support. Joined with the indignant and insulted *literati* and men of culture now are the wage-earners in the factories, who will not accept with like servility the treatment which the agricultural class take meekly. Apparently, also, there are men near the czar, even in his board of counselors, who are weary of the old attitude of resort to brutal force, and are willing to try a milder, more progressive, policy. Of such M. De Witte, the minister of finance and the most forceful personality in the empire today, seems to be one. But he has an inveterate foe in Constantine Pobedonostzeff, procurator of the Holy Synod, whose malign influence on Alexander III. made him so less liberal a monarch than his father. As we go to press rumors come from St. Petersburg that Count Tolstol, under escort of guards, has been seen going toward the Russian frontier, presumably exiled because of his contumacy as an excommunicated member of the Greek Orthodox Church and because Pobedonostzeff attributes the recent attempt to take his life to revenge on the part of Tolstol's disciples for his recent excommunication. If Russia really has decided to expatriate its most eminent prophet and man of letters, she has taken a step that is impolitic and unjust.

Russia's Policy in China

Russia continues to assert that the treaty she is pressing on China arranges only for a *modus vivendi* relative to the protection of Russian property while China is regaining its power and prestige, and that when China once more is able to preserve order in the province then Russia will withdraw. Whether any of the Powers have insisted, as they should, on seeing the text of this treaty before withdrawing opposition to it is not known. But it certainly would test the sincerity of Russia were such a request to be tendered. Lord Lansdowne in the British Parliament and Count von Bulow in the German Reichstag have differed in their in-

terpretation of the Anglo-German agreement of Oct. 16, 1900, the net effect being to furnish pretty conclusive proof that Germany will not aid Great Britain to resist Russian occupation of Manchuria. China has not signed the treaty with Russia, her backbone having been stiffened; but whether by the protests of the viceroys of the central and southern provinces, who deplore any course so sure to lead to partition of the empire, or by the diplomatic pressure of Powers like Great Britain and Japan and the United States, cannot be said with certainty. As we go to press interesting reports come from Peking relative to the disposition of the central province viceroys to lead their armed forces to the Chinese court and then escort the emperor to Peking and support him in a liberal progressive policy. The emergence of a strong Chinese force bent on preserving the dynasty, on atoning for injuries done to foreigners and on conducting imperial affairs on a modern progressive basis would greatly alter the situation in Peking for the better.

Japan Aroused

Dispatches from Tokio to the London press show that Japan is seething with excitement over Russian increase of power in Korea and Manchuria, and that Marquis Ito and the ministry will have a hard task to hold the nation in check. That Japan has protested strongly against China's ratification of the Manchurian treaty and filed a protest at St. Petersburg as well as at Peking we know. We also know that she is assembling her fleet, calling back army officers on leave, and we know, too, that the United States Department of State, in view of the grave situation, has ordered back to his post its minister to Japan, Mr. Buck, who has scarcely landed in his native land on his first furlough.

The French House of Deputies, by a vote of 303 to 220 last week, passed the Law of Associations Bill. The significance of this vote as indicating hostility to the Catholic orders it would be difficult to overestimate.

The much-talking Emperor William has aroused Germany and Europe by a peculiar speech to a regiment of his army, intimating that they will be needed soon to suppress revolution and guard his person. The German press of most of the factions condemn the speech as uncalled for and not justified by facts; and intimate that the recent attempt of an irresponsible epileptic to assassinate the emperor has shattered his nerve, or at least destroyed his sense of perspective temporarily.

There are plenty of orphans in India, to be sure, and we hope that Christian charity is going forth from many parts of America in their behalf, but it ought not to be forgotten that there is another foreign country in which orphans abound as the result, not of famine, but of fearful outrage and murder. This paper, several years ago, rendered considerable service to the Armenian orphans, through a special fund that amounted to over \$25,000. We learn from Miss Emily C. Wheeler, now in Worcester, Mass., formerly a missionary of the American Board in Turkey, that no less than 20,000 orphans still appeal for food and

shelter to the generous people of the world. Of this number, only 5,600 are properly housed, clothed and fed. Miss Wheeler fitly suggests that an Easter offering might well be made in Sunday schools, or through private subscriptions, whereby the money of the children, and of older folks as well, shall be gathered to the end that the joy of the Easter festival may be all the greater because of something done in behalf of these needy little ones.

Mark Twain's Reply

The reply of Mr. S. L. Clemens (Mark Twain) to his critics—not all of them missionaries or supporters of missions by any means, as his title would imply—is in nowise an apology for charges against Mr. Ament in particular and missionaries in general, as will be seen by all who read the April *North American Review*. And this despite the fact that in the course of his article he admits that almost all missionaries are good men, kind-hearted, earnest, devoted to their work; despite the fact that he admits that Mr. Ament without a doubt did what he believed to be right; despite the fact that he admits that the American Board's heart in the matter is not in court, neither does he believe it has ever harbored an evil intention; despite the fact, too, that he says that personally he has nothing against Mr. Ament.

The secretary of the American Board who ventured to address an open letter to Mr. Clemens, Rev. Dr. Judson Smith, and the other officials of the Board come in for a share of Mr. Clemens's condemnation in this reply, so much so indeed that he says frankly that it is mainly the American Board which is on trial before the public now, guilty, if he be correct in his indictment, of mal-administration and disloyalty to Christian ethics.

Mr. Clemens spends much useless labor, so it seems to us, in quibbling over the text of dispatches and letters which preceded the definite admission by Mr. Ament on Feb. 20 that he had been collecting indemnities due native Christians, and this with the approval of the Chinese local officials. Just what form this demand took we know from an elaborate interview with Mr. Ament by Mr. Chamberlain of the *New York Sun*, published at great length in that journal March 24. Mr. Ament thus describes it:

DAMAGES FOR NATIVE CHRISTIANS

"How about indemnities for native Christians? Do you think that missionaries should take it upon themselves to collect money from heathen natives and refund the native Christians for their losses? Is not that properly the business of the government?"

"There seems very little hope of native Christians receiving anything through the instrumentality of their officials, nor did the foreign Powers think they were called upon to provide indemnity for them. They were even very reluctant to undertake their protection at the beginning of the outbreak.

"In general the process has been as follows: to demand the rebuilding of houses, or an equivalent in money, to demand payment for tools and grains carried off or for animals stolen; in case the head of a family had been murdered, or one who was the provider; the sum of 500 taels is demanded for the support of the survivors.

"In most cases a sum equal to about one-third of the above mentioned indemnity was demanded for the church, which sum was used more or less entirely to provide for the present needs of distressed people. If money was left over it was made a fund for the sup-

port of widows and orphans who have no other visible means of support.

"In no case have harsh measures been resorted to to secure this fund, which is not large, and the justice of the claims would seem to be clear to all. Not to have taken some such measures would have indicated to the Boxer sympathizers an abnormal weakness and indifference to the sufferings of our native Christians that would have tended to increase the latter's troubles by raising the courage of their enemies."

This course seemed right to Mr. Ament, and it has since been indorsed by the North China mission, and we have Mr. Clemens's word that he believes Mr. Ament acted conscientiously in the matter. But Mr. Clemens presses upon Mr. Ament and his champions the following questions:

Did Dr. Ament collect from B (whether by compulsion or simple demand) even so much as a penny in payment for murders or depredations, without knowing, beyond question, that B, and not another, committed the murders or depredations?

Did Dr. Ament ever, by chance or through ignorance, make the innocent pay the debts of the guilty?

The charge then against Mr. Ament, against the American Board officials, and against such persons and journals as have defended his course, is that they either stole or condoned theft; that they "traded Board morals for Chinese morals"; that they are well-meaning folk, but destitute of moral sense.

In rebutting such charges of moral obliquity by one so certain as Mr. Clemens is as to what the path of rectitude is for all men under all conceivable circumstances, one always labors under a disadvantage who has any sense of relativity. The man who argues with concrete facts in mind can never be as infallible in tone, as sweeping in denunciation, as avowedly infallible in diagnosis as the man who reasons on abstractions. It evidently never occurs to Mr. Clemens that Mr. Ament's twenty years of life in China has given him knowledge of the Chinese, their modes of reasoning, their methods of securing justice, etc., and has given him data for forming a better opinion as to what was best to be done for those who suffered by the Boxer uprising than anything Mr. Clemens might have learned in a life primarily devoted to literature and spent out of Asia. Mr. Clemens sneers at and condemns the American Board because of the alleged shortcomings of three of its servants—Messrs. Ament and Tewksbury and Secretary Smith—as if it were a society chartered last year and had no established reputation for honesty and amity, and as if it had only three and not 540 servants in its employ endeavoring to elevate human kind in every clime. With such passionate, smart, cock-sure, "one swallow makes a summer" men as Mr. Clemens, it is hardly worth while for a temperate, judicially minded, scientific spirited disputant to enter the lists.

Once admitting the principle of indemnity as due those who suffer in property or person from internal revolution, and that in collecting indemnity dealings must be had with a political entity responsible for preserving order, and collecting its indemnity through general taxation, it seems to us that Messrs. Ament and Tewksbury pursued just the course least calculated to prejudice Christianity and foreign residents, for by Mr. Clemens's

own admission they fell in with the local method of administering justice, and did use local officials and magistrates to secure for the pillaged, orphaned natives—not for themselves—reparation due. Mr. Ament writes, "Always we had the full support and approval of Li Hung Chang and Chang Yen Mao, Li's right-hand man, who settled the amounts and method of collecting." Mr. Rockhill, the American special agent in China, says that he considers "the arrangements satisfactory and fair, both to Chinese and foreigners." There is nothing which globe-trotters and journalists usually quicker condemn missionaries for not doing than the very thing which was done in this case, namely, conforming to local law.

But if it be wrong for any citizen of any country to seek restitution for damage done, or if such restitution can only be claimed with justice from the individual offenders against society and the claimants, then Mr. Clemens may be right. But even Chinese social ethics are much farther along than this. Many Chinese communities other than those visited by Dr. Ament and Mr. Tewksbury have recognized their community obligations in the matter and have made atonement, raising revenue by a process which, because it was a community process, made the innocent suffer with the guilty. Dispatches from Shanghai last week told of a spontaneous general movement of the kind in the province of Chi Kiang.

If Mr. Clemens thinks that the world has reached a stage where the guilty only suffer for the errors of individuals and states, he has much to learn. Who paid the \$15,500,000 to the United States in 1872? The British builders of Confederate cruisers and the responsible British statesmen who tolerated their violation of law, or the British taxpayers, innocent in the main? Mr. Clemens argues as if the missionaries acted in behalf of the pillaged, homeless Chinese solely because they were Christians. The rather they acted as they did mainly because they were fellow human beings of men who had been deprived of ordinary human rights, as well as rights guaranteed by treaty.

As for the indictment by Mr. Clemens that the officials of the American Board were remiss in not proving to the world earlier the falsity or the truth of the first newspaper dispatches from Peking relative to missionaries looting and forcing indemnities, we are inclined to believe that it was an error in policy. But it was a natural policy, in view of the long and honorable career of the missionaries involved and the well-known avidity with which foreign correspondents make "copy" out of missionary peccadilloes; and the dispatch in the *Sun* was so palpably absurd that it seemed needless to disprove it. It is easy to understand why the Board officials hesitated to call in question even by implication the acts of men whose past careers had justified confidence in them, and still does.

In laying down this *North American Review* article by Mr. Twain, and its predecessor, many at least of those who have read them must have wished that Mr. Clemens had been less censorious, and as much concerned about the Ninth Commandment as about the Eighth.

Russia as a Factor in Civilization

In the impending struggle among the nations for the supremacy of the world Russia will be our chief competitor. As a people we know far too little of that great empire. We know England, of course; Germany, Italy and France, also; somewhat of Spain, Austria-Hungary and Scandinavia. But what do we know of Russia? Until recently we have read nothing of her literature. We do not know her language, and have not studied her history. Yet we are established in the Philippines, we are enlarging our interests in China, and it is by a Westward advance that we find ourselves facing Russia in the far East.

The contrast between the two nations is great. One is the freest of republics. The other is an absolute monarchy. One is Christian, with no relation between church and state, and every one free to worship as he will. The other is Christian, but with prescribed doctrines and forms of worship, while church and state are one. One is individualistic, having inalienable titles to property; the other is communistic, its lands redistributed to its tenants by lot at stated periods. How can these two nations understand and do business with each other? Our ideas of law, of property, of individual rights are built on inherited traditions of the great Roman empire that ruled the world in the beginnings of Christianity. The Russian has essentially different ideas. He does not comprehend the spirit which has created our formal law, with its legal obligations of the individual. He idolizes centralized power. He worships the czar, head of church and state, making both one and with divine authority.

Yet, in spite of contrast, the United States is nearer to Russia than to some of the nations of Western Europe. Its foundations of absolute monarchy were laid by Peter the Great on the ruins of an ancient republic. Its literature, judged by such works as the novels of Tolstoi and Tourgeniev, shows a thoroughly democratic temper, and is said to represent the sentiment of the common people. Prof. G. Frederick Wright, just returned from an extended tour through unfrequented parts of Asiatic Russia, speaks highly of the Russians as genuine, simple, devoutly Christian. If democracy should ever prevail in that empire, it would be a different democracy from ours.

But there is a growing intimacy between the educated and uneducated classes, both held in the grasp of a relentless autocracy, such as does not exist in any other country, and which presages revolution. Russian university students go on strike against what they consider unjust interference of the government, hundreds of them are conscripted into the army, many of them stung by the infliction of physical punishment, and where could they find better opportunity to spread revolutionary ideas than in the army?

On the other hand, the rapid development of industry has brought into prominence the artisan class, whose "strikes" the students have cordially supported; and between the two classes a sympathy has sprung up which greatly strengthens popular opposition to the Government.

The 30,000 students in Russian universities will be potent to bring democratic ideas into prominence. They are gathering to themselves the active support of their fellow-students everywhere, and of university graduates who do most to create and influence public opinion. The authority of the czar turned against the students with an offensiveness that would not be tolerated in any other country, is alienating the sympathy of the educated classes throughout the world. Protests against this policy are being circulated in the universities of Germany, Italy, France and other countries. It is probable that Harvard, and perhaps other institutions in this country, will soon be heard from. Professors in several French universities have sent an address to their colleagues in Russia, saying: "It seems to us that it is the duty of the universities throughout the world to state with all possible speed that they decline all solidarity with colleagues who have thought it proper to accept and sanction such a jurisdiction." This spirit of remonstrance is sure to grow, and to increase the discontent among the Russian people. Will it bring to the surface the democracy hidden and latent in the nation, whose strength is shown in its history and literature?

This question becomes of first importance as Western nations come into contact with Eastern, neither of them understanding the other. It is said by those who have studied the Russian, that while he is half Asiatic, sharing and appreciating the dreamy quiet of the Oriental, he also has another side that is practical, realistic and aggressive. It may be that on one hand he can come into close touch with China and the realms of Asiatic Turkey, and, on the other hand, with the vigorous, progressive nations of Western Europe and North America. If he be a mediator between the Puritan and the Oriental, if he can reform the Eastern church and make it dominant in the East while still preserving the religious life of the people, then Russia, with its 130,000,000 people, may become a factor in the world's civilization of value far beyond what it has been estimated by Americans.

The Glorification of the Body

The Easter time, so precious in its memories of our Lord's resurrection, teaches more than the simple fact of immortality, momentous although that is. It reminds us that God has revealed something in reference to our future existence. We are taught that the risen body of Jesus was the type of the bodies in which we are to dwell after death. There is to be for each of us a body, but, as compared with that which we now occupy, it will be a glorified body. Although undoubtedly it will be vitally different from this one, it will be equally real. Probably it will be more serviceable and enjoyable. Intimations are not lacking that it will be free from the imperfections and limitations which here characterize the most nearly perfect human body.

How and how far it is to differ from the body of this present flesh has not been revealed with any completeness. That its individuality, its recognizableness, will endure hardly can be doubted and seems to be implied in Scripture.

That it will not be material in character also seems assured. But that it will be as truly a home for the spirit and a means and agent of whatever activities belong to the life to come, as the earthly body is, must be the case. It is not unlikely that the degree of its energy and enjoyableness may depend upon that of one's loyalty in obeying the laws of the spiritual world, just as the welfare of our present bodies depends largely upon obedience to the laws of nature and society. But it is hardly worth while to speculate upon the theme, in spite of its natural interest. True faith cheerfully leaves it to be the subject of future revelation at the Father's will.

Two thoughts connected with it deserve a word. God has provided for his own in the hereafter as surely as here. Study of the wonderful composition, adjustments, powers and possibilities of the human body assures us that he, who has provided among the better things which await the redeemed a glorified body, may be trusted to make that body as admirable and serviceable as this, to say the very least. It will be all that it will need to be that we may best serve him. Moreover, enough is known about the glorified body to teach an impressive lesson of humility to those who think that human science is infallible. The materialist school of thinkers denies that such a body as the risen body of Jesus can exist. But it did exist visibly and demonstrably. It was touched and handled. The evidence of its actuality is sufficient. The fact that there is such a thing as the glorified body needs no support from the modern thinker.

In Brief

An encouraging sign of prosperity in the Massachusetts Sunday School Association is its petition for an act of incorporation. It has already received a legacy of \$7,000, and is now in a position to hold and administer legacies or gifts in any amount.

The theological students of English Free Church colleges entered most heartily into the recent mission, and are reported by *The Christian* as being submerged just now by a wave of religious fervor. Perhaps one of the greatest results of the mission will be its effect on these young men at the beginning of their professional career.

The latest triumph in attractive advertising of sermons is that recently scored by a minister—not of our faith and polity—whose bulletin board contained in glaring headlines the announcement of an evening sermon on Mrs. Nation's crusade, with this text: "Smash not that ye be not smashed!" The ethical correctness of the proposition is undoubted, but as an illustration of homiletical taste—that is another thing.

This week's letters advise us that several Congregational ministers from England will be in this country this month and next. Evidently such meetings as the International and the Ecumenical councils have inspired visitors from across the sea to return, and they have moved others to come also. They will have hearty welcome. Some churches seeking supplies may be glad to hear these English ministers in their pulpits.

The New York *Evening Post* quotes President Tucker of Dartmouth College as having said in his address at the Old South Church, Boston, last Sunday evening that "the Christian Church has been set back, nobody knows how far, by the behavior of the missionaries

in China." Having ourselves heard the address, we failed to catch any such sentence in it. As it seems to us, the effort of several secular journals to join President Tucker with Mark Twain in his slanderous attack on the American Board and its missionaries is wholly unwarranted.

A two days' conference on foreign missions, was held last week at Pilgrimage Church, Plymouth, Mass. It was large in significance because composed of picked delegates from twenty-one of the twenty-five conferences in Massachusetts and Rhode Island—mostly men who had been identified in college with the "student volunteer movement." The meetings were in charge of Mr. Luther D. Wishard and discussed the field, the force and the funds, with practical methods of interesting the churches. It has been decided to hold other conferences in the state and to establish a summer school at Lake George.

Not many Sundays ago two churches, which are discussing the feasibility of uniting, were together for the day, listening to the preaching of a visiting brother. Members of the church in whose building the services were being held were a little amused at the first hymn given out, "I'm but a stranger here, heaven is my home." But imagine the feelings of their visitors, who have been called prodigal sons in days past, when for the second hymn was sung, "The year of jubilee is come; return ye ransomed sinners home." It is but just to the minister to say that he did not select the hymns, even if he did not change them.

It is to be hoped that the sale of the *Chicago Record* by Mr. Victor Lawson to Mr. H. H. Kohlsat will in no wise affect the tone or ability of the paper for the worse. Take it all in all, it would be difficult to name a daily newspaper in the country which has had a higher tone or given its readers better proportioned news service than the *Record* under Mr. Lawson's management. Sunday has never been a day of publication with it, and partisanship has never shaped its editorial utterances. Mr. Kohlsat now owns the *Times-Herald*. He recently used it to advise the managers of the coming St. Louis Exposition not to repeat the blunder of the Chicago Exposition of 1893, and open its doors on Sunday.

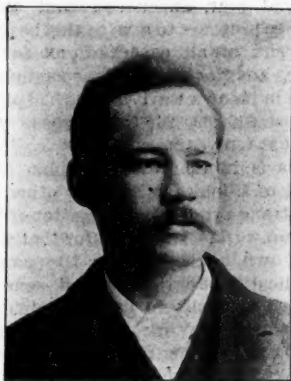
The proposals of the Congregational Home Missionary Society for new relations with auxiliary societies, printed on other pages of this issue, should receive the careful consideration of all givers to home missions. Should these proposals be adopted, the result, in our judgment, will be two appeals for collections instead of one in self-supporting states—one for the treasury of the national society, the other for the treasury of the state society. It seems to us that some modification is necessary for the sake of unity and in the interest of the churches, which desire a reduction rather than an increase in the number of societies asking for contributions. Massachusetts churches, for example, do not wish to have two kinds of home missionary work seeking their support—one for Massachusetts, the other for states not self-supporting. We trust that some adjustment of this problem may be found which shall be satisfactory both to national and state societies.

Could all the constituency of the American Board have heard Dr. Judson Smith's address before the Twentieth Century Club of Boston, last Saturday afternoon, they would have shared, we believe, the satisfaction of the men in the membership of that organization who believe in missions, because of his masterly vindication of the character and the recent actions of Dr. Ament and Rev. E. G. Tewksbury, in regard to whom there has been so much slanderous talk. Only a fortnight before, at this same club, a London newspa-

per man had thrown out insinuations impeaching the good sense and integrity of our missionaries, and he did it in such an adroit and circumstantial way as to foster any suspicions already rife in some minds touching the honor of the missionaries. Dr. Smith's rejoinder, while courteous and temperate in the extreme, swept away all doubts and silenced all caviling tongues. It was good to have the missionary enterprise and its agents in China put before a critical Boston audience in a way that must have brought home to candid minds the dignity of the work and the nobility of the men engaged in it.

Dr. Grenfell Again in Boston

Four years ago this spring Wilfred T. Grenfell, M. D., whom Mr. Martin of our Conversation Corner had been introducing to our readers from time to time before then, spent two or three weeks in this vicinity presenting to the attention of numerous churches his picturesque and noble work for the fishermen off the coast of Labrador and the dwellers on these barren shores. His story and his personality at that time charmed every one and led to an interest in his mission which has never been lost. The announcement there-



fore that he was to pay this section another visit led to numerous calls for his services.

He arrived last Friday afternoon under the convoy of Mr. Martin, having come only the day before from a visit to the two Labrador children whom Mr. Martin succeeded in placing in a Christian home in Enfield, N. H. Dr. Grenfell arrived there before daylight on Thursday morning, having interrupted his journey from Montreal for this special purpose, and the little Labradorians were up and eager to greet their old friend.

On Friday night he gave his illustrated lecture at Leyden Church, Brookline; Saturday afternoon he spoke at the Twentieth Century Club, greatly interesting this assemblage, which more than any other diners' club on Saturday represents all types of Boston men. On Sunday he spoke, in the morning, for Dr. Albright at Dorchester, in the evening at Dr. McKenzie's church. His schedule for the next fortnight is a full one, and he will remain in the vicinity until April 20. He speaks at the union Good Friday service at Newton Center April 5, and gives his illustrated lecture at Union Church, Boston, next Sunday evening, and will speak at the meeting of the Women's Seaman's Friend Society in Eliot Church, Newton, next Monday afternoon. He also has appointments at Harvard and Brown Universities, Auburndale, Newtonville and Northfield. He will then make his way back to Labrador, via Montreal, as he is eager to be on hand as soon as spring opens to resume his loved employment of ministering to the bodies and souls of those who otherwise would be left destitute.

Since Dr. Grenfell was here in 1897 he has spent nearly two years in the North Sea and

in other waters bordering on England and Scotland, where the society under which he labors—that for deep sea fishermen—finds its province. He has, indeed, only just crossed the Atlantic, but for the present he will remain in the Labrador work, in which he has put so many hard years, and which is in a more flourishing condition than ever. "Preach the Gospel," and "Heal the Sick," the two mottoes on the bow of his boat, still represent the leading aims of this missionary, but he is just as much a believer in the use of auxiliary agencies of a social and industrial character. For instance, several co operative stores are now doing business at different points on the coast of Labrador, the fruit of Dr. Grenfell's effort to counteract the evil influences of the prevailing truck system among the settlers. He has also gone so far as to provide occasional club privileges for his young men, in order that their leisure time might be well employed, and his latest venture in the business line is the establishment of a lumber mill, the machinery for which was given him in England and is soon to be brought across the Atlantic to be set up this summer. This will provide useful and remunerative labor for the natives during the winter months.

Dr. Grenfell is the same unaffected, manly, devoted Christian gentleman that his friends have known him to be all his life. Though inviting opportunities of a medical and educational character constantly beckon him back to the homeland, he is still content to be "Dr. W. T. Grenfell, medical man, master mariner and missionary of Jesus Christ." His presence here for even a short time can but kindle afresh the Christian zeal of all with whom he comes in contact.

The April Christian World

This issue of the *Christian World* may be regarded as the last under the old business and editorial management. Though the change of owners has been made, the leading features of this number were projected and largely brought to realization prior to the actual assumption of responsibility by the new owners. The present issue therefore stands for the old régime, and illustrates conspicuously a policy determined on many months ago. That policy found its first notable expression last October in the inauguration of the monthly *Christian World Numbers*—six of which previous to the present issue have been published. The purpose in them has been to furnish as often as once a month what practically amounts to a double issue, or the equivalent of a fifth paper in every month. The character of these *World Numbers*, as our readers already know, has been such as to differentiate them at once from the ordinary religious journal through the abundance, variety and practical value of the material, and through the breadth and inclusiveness of the religious outlook.

The new management of the paper is in hearty accord with this editorial policy. The purpose is to make each issue of *The Congregationalist* not only a representative and valuable denominational journal, but interesting and suggestive to Christians generally. Indeed the special monthly numbers are only a more striking and effective embodiment of a conception of modern religious journalism which will continue to dominate the editorial policy week by week.

As to the specific features in these sixty-four pages, we have not space to forecast here in detail all that will attract the eye, interest the mind and touch the heart. While the number has a decidedly Easter flavoring, there will be found an abundance of material not particularly related to the great Christian festival. Most of the contributions reveal their authorship, but inasmuch as the prayer in Closet and Altar has no signature, it is proper to state that this one was written by Rev. Charles M. Sheldon.

The Progress of the Church

Events and Tendencies as Seen by Representative Men

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James Church, Cambridge, Mass.

Readers of the article under this head in last month's "Christian World" number of *The Congregationalist*, whose attention was engaged by the incidents referred to of affiliation between Episcopal and other ministers, and of the use of Episcopal churches by ministers not episcopally ordained, should not form opinions upon such incidents and the principles involved in them without bearing in mind two facts, namely: (1) that in the solemn consecration of every house of worship belonging to the Protestant Episcopal Church the bishop takes the building under his "spiritual jurisdiction," "for the performance of all holy offices agreeable to the terms and covenant of grace and salvation in our Lord and Saviour Jesus Christ; and according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites and usages"—presumably setting the building apart for these uses and these exclusively.

Such generally has been the construction of the sentence of consecration and the usage; (2) Canon 17, Title I, of the General Canons of the Church provides that, "No minister in charge of any congregation of this church, or, in case of vacancy or absence, no churchwardens, vestrymen or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this church." The legality of such incidents as are alluded to would therefore seem to depend in one case upon the permissive action of the bishop who has taken the building "under his spiritual jurisdiction," and in the other case upon how far union services such as are described are the admission to "officiate" in an Episcopal "church" or "congregation" of a person not "duly licensed or ordained."

It is generally understood that the large and representative committee of the last diocesan convention of Massachusetts, charged with the consideration of the whole subject of relieving the bishop and increasing the efficiency of Episcopal administration in that diocese, has decided to report in favor of the election of a "coadjutor" or assistant bishop. This report, however, by no means decides the question, for decision is vested in the coming convention in May, acting in concurrence with the Bishop himself. The difficulties in the way of division are admittedly many and serious, and the sentiment against it in some quarters very strong. On the other hand, the relation of coadjutor bishop is not always desirable or agreeable and is attended with its own difficulties. It seems to be entirely uncertain what action the convention will take, and there are those who predict that it will take no action whatever.

It seems a little odd that the so-called "catholic" propaganda of the Church of

England should undertake the publication of an "organ" in this country, designed to promulgate its peculiar views of doctrine and ritual here. Such, however, is desired and is to be undertaken. The proposition is probably due not so much to attachment for advanced principles as to hostility to the rationalizing tendencies of the Broad Church party, which the average High Churchman hates.

The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.
Pastor of the Church of the Covenant, Washington

Several local movements of much interest are marking the opening months of the new century. The Presbytery of Chicago has just decided to establish a Board of Church Erection in that city. The denomination has such a board at New York, whose work covers the entire church, and which, during the last ecclesiastical year, expended about \$90,000. Chicago proposes to give to this board ten per cent. of all contributions for this cause, and to spend the remainder at home in its own way. It also had pledged to raise \$100,000 for this purpose within the next ten years.

This is in line with the plan of the synod of Illinois, and several other large and strong synods, in the matter of home mission work. They care for that within their own bounds, under the name of synodical sustentation; and send any balance of money to the denominational board in New York for use in weaker synods, and on the frontiers. It is a businesslike plan, but exposed to the peril of the universal selfishness of human nature. However, in most cases, it is working well.

"The twentieth century national gospel campaign," which has enlisted the sympathies and activities of so many leaders in all denominations, seems to be moving forward. Its committee sends out a statement of an unusual experience in the Central Presbyterian Church of Rochester, Dr. Henry H. Stebbins, pastor. In October last a committee of one hundred was organized, each pledged to try to bring at least one member into the church before the close of the year. The congregation—a very large one—was thoroughly canvassed, the pastor sedulously watched and stimulated the work, and on Dec. 30 119 persons confessed Christ and were received into the church.

The Presbyterian ministers and elders of Washington spent an entire day and evening together recently in conference and prayer, in view of the state of the churches, and looking for revival of religion. A solemn and prayerful spirit pervaded the services, which closed with the Lord's Supper. The Presbyterian Ministers' Association of New York and vicinity have been devoting their weekly meetings to conference and prayer along the same lines, with hopeful results. The same is true of many like organizations throughout the country.

Our committee on creedal changes has lost its most conspicuous, if not its most influential, member in the death of General Harrison. He had for many years been an elder of the First Church of Indianapolis, and at the time of his death he was chairman of its building committee for its new edifice. He was a loyal and consistent Presbyterian, and in public office was never ashamed of his Christian confession. He had never been greatly prominent, however, in ecclesiastical affairs.

The Disciples

BY REV. S. T. WILLIS
Pastor Church of Christ, New York

The third annual congress of the Disciples of Christ, held at Lexington, Ky., March 26-28, was the most successful of this series of congresses so far. It was largely attended by representative men and women for almost all parts of the country. The plan of the congress is to take up some central theme each year and discuss it in all its phases by means of essays, reviews and open discussion. It is not the purpose of the congress to vote upon any question at issue, or to take even a consensus of opinion either formally or informally. Its object is purely educational in nature.

This year evolution was the principal question, and it was ably discussed on many, if not all, sides of this great issue. But the three principal papers on this theme around which all other phases of the question revolve were: The Compatibility of Scientific Evolution with the Christian Faith, The Evolution of Religion and Evolution and the Doctrine of Redemption. The discussion of these questions consumed three sessions. The plan was to present first a paper on the theme of the session, then to have it reviewed by one or two critics, after which the whole matter is thrown open for discussion. The proceedings of this congress showed the widest and deepest interest in all phases of this vital question. All agree in discarding materialist evolution, but many hold to the theistic theory.

The question of Psychological Experience in Conversion elicited considerable interest, and in all probability will lead to the collating of much valuable data by pastors in their respective fields of labor. If pastors would by careful inquiry ascertain the psychological experiences of the people who come into the church under their ministry, and give the result to the moral and mental scientist, no doubt the cause of Christ would be helped.

City evangelization, especially in its sociological and industrial aspects, proved one of the most valuable themes. Dr. Josiah Strong made the address. Other men outside the Disciples to make special addresses were Prof. W. D. Mackenzie of Chicago Theological Seminary, on Evolution and the Doctrine of Redemption, and Prof. John R. Henderson of Chicago University on Sociology in Relation to Missions. The fact that denominational lines were ignored in the selection of the speakers was pleasant.



How a Christian Chinese Family Kept the Faith

The Thrilling Story of Escape from the Boxers by a Participant in the Events

The following experience is that of the family of Deacon Wau of the First Congregational Church in Peking, told in the words of his wife. They lived in a large court with several other families, some of whom were Boxers. Here is Mrs. Wau's story:

We were not afraid, though we felt anxious on account of our four children. If we should be killed and they left, who would care for them? June 13 I was alone in the house with the children. All day the neighbors had been talking of the terrible things that were to happen to the Christians. I heard of the burning of the Methodist Episcopal Mission and the London Mission—heard the shouting on the street of "kill, kill, kill." About eight o'clock I could see the flames of the American Board chapel and hear the noise made by the multitude gathered about the place. My husband did not come, and I thought he had been killed. I took the children all up stairs and then sat down and waited. They were crying for their father. While trying to comfort them, a friend came quietly up stairs and told me not to make any noise, but to come out on the street, where my husband was waiting for me. My little two-year-old girl was asleep, and I thought I would first go and see what was wanted and then come back for her.

We went out in the street, and there in a dark corner was my husband. His first words were: "Where is our precious baby, can it be you have left her?" I said no, I wanted to see him first, and then if we were going to try to escape I would go back for her. The young man who had called me out said: "You must not one of you go back into that court—I will get the baby. You stay here in this corner—but don't speak—if the people in the court know you are trying to get away, they will call out." So he went in, got the baby, left the lamp burning so they would think we were still there.

We made our way along in the dark to a near court where a Christian family were living. From this court Mr. Wau

climbed to the top of a temple belonging to a rich man living in a court at the front. I stood below, and he whispered down to me what he saw and heard. We heard the church bell at American Board chapel fall and a general shouting of voices. Afterward a man went by, calling out if there are any followers of the foreign devils about they had better escape at once, as a house to house search is to be made by the Boxers before midnight. Every follower will be killed. From the temple roof my husband saw them go to our house three times.

At last he said, it is no use to think we can escape them, but we will try. Don't let the children make a bit of noise. I will carry them one by one to the roof here, then we can talk and plan. He took the children up, and one by one carried them along the wall, then got onto the roof. I told my little girl not to cry, that papa would be very careful. She said, "Yes," and was perfectly still. I do not know how I managed to climb to the top of that eight-foot wall, to walk along the narrow top and then crawl up the roof of the temple. All the time it seemed as if I was helped from behind. A big tree overshadowed the roof and we hid under the branches, watching the burning of the chapel and homes of the friends we loved. All over the city were fires, and the screaming of the mob was terrible. It was a horrible night. At last we climbed into the tree and reached the ground—bruised and torn. We hid in a little empty room back of the temple.

At last, about light, one of the servants saw us and told his master. We all six of us got down on our knees and entreated them to hide us for a few days, but they said no, there was to be a house-to-house search in the city and if they sheltered

Christians then they would suffer. I borrowed a needle and thread, sewed up the rents in our garments, they gave the children some bread and we went out. My husband walked ahead carrying the baby and I followed after with the other three children. Soon we met a band of soldiers; some did not notice us; others said: "Here are some. Let's kill them." Others said, "Let them go; can you not see it is one family? Let them off this time." Even with the knives drawn I did not tremble.

They went on and we made our way first to the home of my sister-in-law. They were very kind to us and said we will all die together. We had been there but a short time when their landlord came and said we must go. Our relatives entreated for us and with us, but no, "go" was the word. They hired a cart for us and we left the city by the east side gate. We went to a cemetery and hid there till dark. We heard people on the road saying that all the foreigners had been killed, and when we reached the quiet spot of the dead it seemed as if our hearts would break. With one voice we lifted up our hearts and cried till it seemed as though our eyes were gone.

After dark we made our way to some relatives living a mile from the cemetery. At first they welcomed us, but some one came and told them the Boxers were coming for us. Then they said we must go. My husband told them to hide us in their brush pile and if the Boxers came they would set fire to it. I told them we were not afraid of death; what we feared was that we could not all die together. At last they let us go into an empty room at the back of the yard. The children went to sleep at once. So did their father, but my heart was so sad I could not sleep.

About midnight the man of the family came and said we must get up and go on. They did not dare have us stay any longer.

We went out into the cold and darkness. My oldest daughter lost her shoes and went in her stocking feet. We all had blisters on our feet, as we were not used to walking. We went through a village and, though we did not talk and walked very quietly, the dogs commenced to bark. Some one called out, "Who goes there?" We said, "Travelers." "I know who you are, you are followers of devils and are out scattering medicine," said the man who had hailed us. He then called to his neighbors and we turned off into the fields and hurried along. We went to a village where we had some distant relatives, but found no open door. We walked for some distance till we came to a large family cemetery. The keeper was a kind man and lived there all alone. He told us to come in and said he would do his best, but the owner of the place was a Boxer, and it was not safe for Christians to stay. He got us some supper. It was very poor and dry. Our lips were all cracked from fever and thirst, and I asked him to give us some porridge.

We had a quiet night, but in the morning the keeper said it would not do for us to stay. Then my husband became discouraged. He said the best and only thing for us to do is to go and give ourselves to the Boxers. We will only ask them to please kill the children first, and then you and I will die together. The suffering will not last over two hours, and then all sorrow will be over. I agreed to this. He then called the three oldest children, Wen Ping, Paul and Peter. Said to them:

"My children, your father would suffer for you if he could, but he cannot. The Boxers will ask you if you are Christians, if you say no they will let you off, if you say yes then they will kill you; but that only means suffering for a little, and then we will be with Jesus." The children one after the other said, "I will say I am a Christian, I love Jesus, I am not afraid to die."

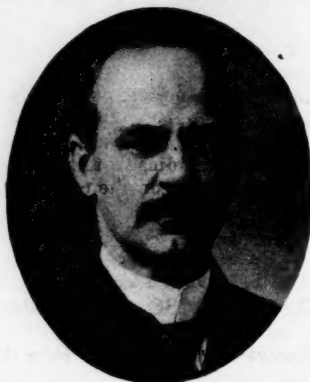
It did not seem as though we could walk any more. The keeper said at last he would see if he could get the cart of a friend. He went out, and we all had prayer together. After a time the cart came, and we started for Peking. We did not meet any Boxers, but saw them in the distance. We went to one of the church member's homes, only to find it in ruins, then to a place we owned, but had rented. Our tenants not only would not take us in, but refused to pay us money they owed us. We drove from street to street. At last I saw my husband was nearly desperate, and I whispered to him, "God has let us come all this road and we have not met Boxers; we must not seek death; perhaps he means us to live."

The carter then got to talking with some people and learned that the Methodist Episcopal Mission had not been attacked, so with great joy we made our way across the city and were received with open arms. The children jumped up and down in the cart and said: "It is almost as nice as getting to heaven." It did seem so to us after the anxious hours. During the siege our dear little girl died, and heaven seems very near to us now.

The Credibility of the Resurrection*

By Rev. George T. Purves, D. D.

Dr. George T. Purves, now pastor of the Fifth Avenue Presbyterian Church and occupant of the pulpit made well known throughout the world by the long career in it of Rev. John Hall, D. D., at the time of his call to this church was professor of New Testament exegesis and literature in Princeton Theological Seminary. Prior to teaching at Princeton he had pastorates in Presbyterian churches in Wayne, Pa., Baltimore, Md., and Pittsburg, Pa. He was born in Philadelphia in 1852 and is a graduate of the University of Pennsylvania and of Princeton Theological Seminary. He is the author of a scholarly work on The



Testimony of Justin Martyr to Early Christianity, and has contributed much conservative criticism to theological quarterlies on questions of New Testament scholarship and doctrine. Combined with his learning he has unusual power as a preacher, which fact, together with his unquestioned orthodoxy, made him eligible for the important place he now fills. Dr. Purves is an opponent of the movement for the revision of the Westminster Confession of Faith. He will give the William Belden Noble lectures at Harvard next year. All the lecturers hitherto have been of the liberal school of their respective denominations. Dr. Purves will be the first to bring the distinctly conservative view.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26: 8.

The apostle was speaking to a Hebrew audience. It is true that the company was presided over by a Roman officer and that the soldiers and servants of the procurator were standing throughout the hall. But by the side of Festus there sat the king of the Jews; the Jews were Paul's accusers; and it was to Hebrew rather than Roman ears that the apostle's defense was addressed. This gave him an advantage in his argument. So he expressly said, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews."

Especially did it give him an advantage when testifying to the resurrection and on the basis of that proving his loyalty to the God of Israel. Among the Gentiles he had felt keenly at a disadvantage on this topic. At Athens the philosophers had smiled when he proclaimed it, and concluded that he was a traveling impostor. At Corinth, even among the Christians, it had been the subject on which doubt had first arisen. In Thessalonica the early believers had feared that their dead friends would lose their share in the

future kingdom. But when he stepped once more on Hebrew ground, the case was different. True, there were Sadducees among the Hebrews; but they had little popular influence. The vast majority of the nation believed in a future resurrection. The whole tone of Paul's address before Agrippa evidences his sense of the advantage which he had in presenting the Christian doctrine to a Hebrew audience.

The difference in this matter between the Hebrews and the Gentiles lay fundamentally in their different ideas about God. That is always the ultimate difference between men. All really distinct systems of thought diverge from this point, and all the great questions of life and truth lead up to the query, "What is God?" The view which a man really takes of God determines his conception of the universe. So it was as between the Hebrews and the Gentiles. The former possessed a revelation. It was a revelation of God as well as from God. This made the fundamental difference between the two. In spite of the sin and folly of the Hebrew, the knowledge of God that he possessed made him the religious teacher of mankind. In spite of the virtues and beauties of the Gentile's thought, his failure to find God led him into all sorts of error.

Hence it was that Paul felt the advantage which he possessed in addressing a Hebrew audience; so that he could exclaim, "Why should it be thought a thing incredible with you, that God should raise the dead?"

Now the credibility of the resurrection of Jesus Christ still depends on the point of view from which we approach it. If we take the point of view of our own experience, of course it will seem improbable, for we have never witnessed such an event. But it is always requisite for a man to inquire whether his point of view is the best and final one. The answer to that lies in the question whether it is the one which shows him the ultimate nature of the problem.

The thought contained in our text is that the point of view from which Paul could put his question to Agrippa lay in that knowledge of God which revelation has given. Believe in God as the Hebrews did, and then we may exclaim, with the apostle, "Why should it be thought a thing incredible with you, that God should raise the dead?"

The vast significance of the resurrection of our Lord may make this point of view worth unfolding. Permit me to suggest, therefore, the way in which, as I apprehend, the apostle would have amplified his question.

First, why should it be thought a thing incredible with you, in view of what we know of God's relation to the world? The Bible begins with the presentation of God as the absolute Creator of the universe, and creation as the act of an omnipotent person who remains superior to the creature he has made. It puts God before and above the universe and represents all things as subject to his control. It does this in notable contrast to the degenerate religions of the heathen. As

*A sermon preached in the Fifth Avenue Church, New York.

the absolute Creator he is described by Moses, adored by the psalmists and proclaimed by the prophets. Furthermore, according to this same view, he absolutely controls his creation. The maintenance of the common order of nature is due to his sustaining will. The life of all things is protected and preserved by the constant exercise of his powerful care. He uses the forces of nature, while supporting the order of their action. Neither has he become limited by his creation. It does not constitute a barrier between him and humanity, but is rather the instrument through which he acts. Yet he is not confined to its processes, and the history of Hebrew revelation contains repeated instances of his ability to transcend his ordinary operations and make bare his hand for the accomplishment of his will.

I am simply setting forth the Hebrew idea of God's relation to the world. This reaches its climax in the magnificent language of the book of Job, where human doubt is laid prostrate before him who can say: "Where wast thou when I laid the foundations of the earth? . . . Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? . . . Gird up thy loins now like a man and answer thou me." This God of creation was the object of the Hebrew's faith, and on the basis of it first of all could Paul exclaim, "Why should it be thought a thing incredible with you, that God should raise the dead?"

Is not the argument still valid? Is it not clear that the man who pronounces the resurrection impossible must begin by denying much greater truth? Is not his whole conception of God's relation to the universe involved? And, on the other hand, is it not true that when once the full idea of God's relation to the world, as he has revealed himself, is apprehended, no man can say that, if there be a sufficient reason for the act, it is incredible that he should raise the dead. What the doubter needs is a better knowledge of the omnipotent, transcendent and living God.

In the second place, why should it be though incredible, in view of what we know of God's purpose in human history? It is here that we may see the sufficient reason which is requisite to account for so unusual an act.

The grandeur of St. Paul's teaching is nowhere more manifest than in his philosophy of history. Among the Gentiles there had been found no sufficient explanation of the purpose of human life. You will not discover, even among their best thinkers, a satisfying conception of the end and aim of humanity's existence as a whole, no idea of the world's progress to a worthy goal. This is a Christian thought, and has been born of that knowledge of God's guidance of the race which St. Paul was the first to express completely. He learned it also from previous revelation when read in the light of the mission of Jesus to mankind.

And the central point of his thought was that the purpose of God with the world is to exhibit the wonder of his grace in the salvation of an undeserving, rebellious humanity. This, he says, was the reason that sin was allowed to enter, that God might conquer his great enemy by the triumph of his love; and that this

triumph might be the greater, he is securing it by the training and education of mankind as well as by self-sacrifice. He set the hope of salvation in the hearts of our first parents; he lit it again in the mind of Abraham; he brought man to a knowledge of his holy law; he let the heathen nations run their course, and then when the fullness of time came he sent forth his Son. Now he is bringing humanity to the knowledge of himself, out of sin into holiness, out of ignorance into knowledge, out of death into life.

This is the Christian view of God's purpose with the world. The purpose is ethical, not material. It is aiming at spiritual results. The material world is only a scaffolding for the building of a spiritual humanity, and, therefore, whatever is necessary to secure the spiritual result is infinitely more likely to occur than what is only necessary for material and temporal ends.

If, therefore, the world be governed by God for this particular end of redemption, we are ready again for Paul's question. For this end, according to the apostle, is to be brought about on the one hand by an atonement for human sin, and on the other hand by the complete deliverance of man through the Saviour—sacrifice from the bondage of sin both as to soul and body. This is the hope of Israel, as Paul said. Hence, if God's Son has made the offering for sin, of course he could not continue under the power of death. And if man's life is to be delivered completely, body as well as soul must have part in the deliverance. Every Sadducee errs because he knows not the Scripture nor the power of God. The ethical result which God is seeking in the history of man makes the resurrection so necessary that a sufficient reason is apparent for this exercise of omnipotence; and the purpose of God to free the world through the death of the Son makes it wholly credible that his purpose was also to raise his Son in order that he and his redeemed may enter into glory.

Again we ask, is not the inference still valid? If there be no saving purpose running through history, then it may seem incredible that God should raise the dead. But if the history of man has this great spiritual object, then it is more likely that the laws of nature should in this instance be transcended than that they should be allowed to form a barrier to God's benevolent design.

In the third place, St. Paul would no doubt have added: "Why should it be thought incredible, in view of the power which God has already manifested in the experience of his people?"

If you will read carefully the Old Testament, you will find that the consciousness of a renewed spiritual life on the part of the ancient saints gave birth to the expectation that death also would be conquered and another life would follow this. Because God put himself into such tender relation with them, they felt that this could not end at death—that it must be eternal life. Therefore, David, in the Sixteenth Psalm, exclaimed, "Thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption." And this faith in the future life grew and strengthened, until it finally shaped itself into definite expectation, not merely of immortality, but of resur-

rection. This was the course of thought along which the Spirit of God led the Hebrews. This also was the argument which Christ used against the Sadducees. He referred to the declaration of Jehovah to Moses, "I am the God of Abraham, Isaac and Jacob," as proof that the patriarchs had entered into everlasting fellowship with God and would inherit the promises.

And surely this, too, is a valid inference. The greater includes the less. He who is so mighty and active in the spiritual realm, turning the hearts of men as he will, calling dead souls into newness of life, will not be baffled by the power of physical death. If the spiritual yields to him, shall not the material also? What are matter and force that they should be a greater barrier to omnipotence than mind? If God be the renewer of man's spiritual life, why should it be thought incredible that he should raise the dead?

Such, I suppose, would have been St. Paul's amplification of his question to Agrippa. He gave the point of view from which the incredibility of the resurrection disappears. And, with its disappearance, we may contemplate that event, attested as it is by historical evidence, as the crowning disclosure on earth of the grace and power of God. It is God's seal upon the truth of Christ's person and the redeeming value of his work. Pilate set his seal to the closed tomb of Jesus. God set his on the open tomb, forbidding it to be closed again. By this he certified Jesus to be his Son, his words to be the truth, his claims to be authentic. By it we know, also, that his redeeming work was sufficient, and will be efficient for our complete salvation. In the resurrection of Christ we have God's promise of his future victory, for he has seated him on his own right hand in the heavenly places.

Finally, it is God's manifest assurance of the life to come. Now we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Now we know that as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now we know that if the spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. The new world of eternal and joyous realities opens to our sight. Christ is risen! Death has lost its sting. Eternal hope beams upon our present lives, and to every one who is united with the Son of God there is no more death.

Here is a philosophically minded Connecticut parson, who thus soliloquizes regarding Mark Twain's observations on Dr. Amant: "What self-restraint we are all exercising toward Clemens for his 'Boxer movement' against Dr. Amant. For one I feel like Jeremiah, as if a fire were shut up in my bones, and I was weary with forbearing, and I could not stay." Happily the secular press has recognized the venom and injustice of the attack. I comfort myself with the reflection of old, 'Some indeed preach foreign missions of envy and strife, and some also of good will . . . what then? Notwithstanding, every way, whether in pretense or in truth, foreign missions is preached: and therein do I rejoice, yea, and will rejoice.'"

Art Gallery for the Submerged

The picture herewith is a copy of an excellent bit of black and white work by Joseph Pennell printed in the *London Chronicle*. It shows the exterior of a building, costing, with its site, not less than \$70,000, dedicated on March 12 in Whitechapel, East London. It is to be the Fine Art Gallery of the masses among whom Canon Barnett, his associates in Toynbee Hall and all other altruistic folk in East London labor. To its architect, Mr. Harrison Townsend, to the late Sir Edward Burne-Jones and to Mr. Walter Crane it owes its artistic merit, interior and exterior. In it will be held on a far larger scale than ever before those Eastertide and autumn picture shows which Canon Barnett of Toynbee Hall long ago started, and besides it will shelter a permanent gallery of art.

Exhibitions from the national museums of objects illustrative of trades or periods of history also will be held in this building; also exhibitions of work done by the children of artisans and by pupils in the technical schools of London. By an intimate tie with the Royal Academy, which already exists, the best work shown there each year will afterward be displayed in Whitechapel. In short, the building and its collections are to be a perpetual source of light and life to the toiling masses who may care to frequent it.

It will be governed by a board representing the London Parochial Charities, the Library Committee of the borough of Stepney, the trustees of Toynbee Hall, the Technical Education Board, the president of the Royal Academy and other local and municipal organizations. Its endowment, it is hoped, will be derived from parochial charity funds.

The first exhibition of pictures now installed includes 357 excellent paintings, among them Watts's Gladstone and Earl Roberts, and Burne-Jones's Kipling.

Lord Rosebery, in his address opening this building, dwelt on the high percentage of non-churchgoers in Whitechapel, and insisted that, inasmuch as in these days you cannot drive people to church, the best men of the churches and of society must set about for other means of civilizing and raising the people and inducing them, if not to go to church in larger numbers, then to "feel a wish to associate themselves in work and in worship in other ways." He wished them to understand that he was not so sanguine as to believe that contemplation of a picture will in itself at once convert a man who is a ruffian into a civilized member of society. But he does believe that it is worth while offering to the masses opportunities to come under the spell of the fine arts, and thus secure the uplift which usually accompanies such contemplation.

We reproduce this picture and call attention to this philanthropy with the hope that some American man of wealth will follow the example of London's philanthropists. Enough has been done already by several of our social settlements to show that the refining influence of an annual display of pictures in the

slums of our cities is a pronounced success. New York, Boston, Philadelphia, Chicago—all of our large cities need local branch art galleries just as much as they need branch libraries. Mr. Carnegie has begun a career as donor of branch libraries to American centers of population. Who will be equally generous, and take branch art galleries for his pet method of dispersing a vast fortune?

Chicago and the Interior

Hartford's Loan to Chicago

Prof. M. W. Jacobus of the Hartford Theological Seminary is now lecturing for three or four weeks to the students of the Chicago

should be made for instruction in the best methods of conducting Sunday schools.

Sunday School Workers in Conference

The spring meeting of the Chicago Congregational Sunday School Association was held Tuesday evening with the Kenwood Evangelical Church. Dr. W. E. Barton read a paper on the Scientific View of Conversion, in which he traced the relationship between the laws which govern physical, intellectual and moral growth and those which apply to the spiritual nature, yet without at all overlooking the work of the Holy Spirit. Mrs. S. S. Rogers spoke of Christian nurture in the primary department, and Mrs. Mary Foster Bryner on the necessity, reasonableness and practical nature of early conversion. These addresses were followed by five-minute talks by R. E. Jenkins, Esq., and Professor Jernberg.

A Remarkable Woman

Miss Julia A. Chapin, the sister of Mrs. D. K. Pearsons, who died at Hinsdale, Ill., March 22, aged seventy-three, had for twenty-five years made her home with Dr. and Mrs. Pearsons. For seventeen years she has been afflicted with rheumatism and has been a constant and at times an intense sufferer. The last year she has been entirely helpless. She has resorted to every means of cure known to the medical profession in this country and Europe, has tried every climate and every kind of baths its most skillful members have recommended, yet without any permanent advantage. She has borne her sufferings without a murmur. A woman of rare intellectual ability, educated at South Hadley, she has kept herself in touch with all important movements in the world, and especially with every advance in missionary work. To the missions of the American Board, through the Woman's Board of the Interior and the American Board itself the bulk of her estate is given. In the home of her sister she has been cared for as if she were a child, and at the same time by her reading and her sympathies she has encouraged Dr. and Mrs. Pearsons

in their marvelous work of Christian benevolence. Although she administered her estate during her lifetime, she managed from her income to give almost to the very last day of her life. Were her history written in detail, it would be shown to be a life not only of rare Christian consecration, but of the exercise of great business ability for the sole purpose of securing means with which to help establish the kingdom of God on earth.

Association Lectures

The Y. M. C. A. this winter and last has set apart the hour from 1 to 2 P. M. Mondays for lectures on subjects of universal interest. Professor Robinson of the McCormick Theological Seminary has given a course on the Holy Land and the discoveries he made in it during a recent visit, and Prof. George A. Coe of the Northwestern University is now giving a course of six lectures on the Psychology of Religion.

FRANKLIN.



London's Whitechapel Art Center

Theological Seminary on the New Testament. Monday morning he addressed the ministers on the message which the seminaries have for the churches. He declared that the tendency in seminaries forming a part of a university is inevitably toward scholastic training to the neglect of that training given in seminaries under the direct control of the churches, which brings the student into touch with the life of the churches. He emphasized the need of well-endowed, wide-awake, progressive seminaries, in which the classroom instruction shall be abreast of the learning of the age, but in which also the needs of men who are to feed and guide the members of the churches and win others into their fellowship shall be met. He believes that the additions to the former curriculum of study made by the Hartford Seminary, for example, are in accordance with the spirit of the times, and that besides the instruction now given in music, missions and sociology, provision

The Home and Its Outlook

An Early Easter

BY PRESIDENT CAROLINE HAZARD

The Easter moon hangs red in Eastern sky,
The faintest tinge of Spring is on the ground,
Snow patches lie where violets will be found;
The trees hold naked branches up on high,
Cold Winter's reign has hardly yet gone by;
The moon, slow rising in its perfect round,
Surveys a barren world, which at a bound
Shall blossom into Spring right joyfully.

To thee, sad heart, new hope, new life the morn
Shall bring. Not in this wintry world we see,
The dead Christ lay. The grave itself was torn
To let the imprisoned splendor forth; new life
Triumphant rose from out that bitter strife:
Rise thou with Him from thy Gethsemane!

Flowers at Easter time are symbols of the new blossoming of life and hope for man after our Lord had risen from the dead. It would be hard to think of the festival without the presence of their beauty, and yet, if the fact that they are merely symbols is forgotten, instead of suggesting, they may hinder the approach of thought to the risen life. Especially is this true of children, whose minds may understand that there is something more than the beauty and fragrance of the flowers, without defining it. And this is the office of parents and the church—to use all manifestations of God's power and love in human experience, and in the world which he has made, to lead the minds of children home to God. It is not merely because winter is over and the joy of spring has come that we bring flowers to our places of worship and have them in our homes—men of every religion have done that—but because, in the rising again of Jesus, humanity is transformed and glorified. The child's instinctive feeling for the beauty of the symbol needs to be instructed by clear and loving definition of that for which the symbol stands. And if parents have never put themselves in spiritual touch with their children there is no better time to begin to share with them the life of Christian thought than on the day when the church's rejoicing brings to mind the great central facts of the life of Christ.

Imagine the sensations of one of our Puritan grandmothers if she could have heard a young woman give as reason for not joining a reading circle that whist clubs occupied four afternoons and two evenings, while two mornings were devoted to lessons in whist-playing! This is an extreme, although actual, case, but it shows one temptation of modern life. Most of us have a personal acquaintance with one or several women who are members of whist clubs and waste precious daylight hours over card-tables. Surely this frittering away of time and energy, this emulation in dress, in refreshments, in prizes, this round of excitement, associated with card clubs, are demoralizing and immoral. "The card habit is almost as fatal as the opium habit," says one disgusted woman. In fashionable society circles this mania for cards is seen at its

worst, for it has developed a love of gambling which has infected even the children, if we may believe the newspapers. Dr. Huntington of Grace Church, New York, in a recent sermon on Puritanism, probably had good reason for condemning society women for encouraging gambling. He calls for a revival of the old Puritan spirit of discipline in place of our modern indulgence in luxury, pleasure and excitement and says that women, as custodians of morals, must be the ones to practice and cultivate that spirit.

Entertaining Song-Birds A neat little bird-house, made by his own hands in the sloyd class, has just been brought home in triumph by a certain small boy and will be set up with great expectations in the door-yard this spring. Will two dear little birds take it for their home and begin housekeeping under his eager eyes? How he will love them and protect them and all other little singers for their sake! Perhaps in the course of time many other song-birds will accept his hospitality. A writer in *Bird-Lore* told us last year how to attract birds to visit and nest in the grounds of town and suburban homes. Boxes and gourds—with holes too small to admit the English sparrow—may be placed here and there; shrubs, trees and vines, which bear their favorite fruits, planted freely, and, during the hot, dry season, numerous pans and dishes, kept full of water and sheltered by shrubbery, may tempt them to drink and bathe. One who made these careful preparations for birds, and tried also to protect them from cats and cruel boys, reports abundant bird-life in the half-acre of ground about his house. Thirty species of song-birds nested in his vicinity and many others visited the bath dishes and sang from his trees.

A Night's Resurrection

BY PATTERSON DU BOIS

The pale-faced street light said good-morning to the dawn and died. A man heard the salutation and snuggled lower into his pillow, listened a moment to the breathing child propped confidently against him, back to back, and fell asleep again. It was not rising time.

Four years and more previous to this, another seven-year-old, an intimate boy, used sometimes to occupy the same close berth. The house was lonely yet without him. Years sweeten but do not obliterate love's sorrow. But let the father tell his own story in his own literal way.

On the summit of a high mountain, on a bench by a little pavilion, I was lying, gazing into the deep, deep, blue, studded with innumerable stars. Between me and them slowly drifted an almost imperceptible veil of vapor. I suddenly became impressed with the fact that the stars were shining as at night, although it was broad daylight. My companion remarking upon this strange spectacle, I answered that the stars were visible because of our altitude, and the pressing consciousness of great, isolated height rose

out of my own words to overpower me. The bespangled midday sky terrified me.

After the absurd fashion of dreams, we descended the steep in a steamboat, the stream being so shallow in places that it was necessary for a man to water the rocky bed, in some places, with a hose in order to float our craft!

But the scene and the interest soon changed. I was standing alone in the cabin of the boat when I saw my long-departed boy approaching me. It was indeed he. No dream incongruity in the scene now. I felt the tingle of delight—the real thing—in him, as he rambled at will through the cabin. His pleasure was mine again; I was to him what I used to be. We were, as so often in the past, on a voyage of mutuality; his discovery was mine; old commonplaces took on the air of revelation and novelty in me, because they were revelations and delights to him.

Thus, for the first time in three years, I entered the boy's world again with him. It was momentary, however, for now I realized that he was my lost one. At first I had accepted his companionship as the natural and regular course of things. Now I felt that he was a restoration, a gift, a resurrection.

He came to me. I put my arm around him. He was always a child of peculiar tenderness and affection, I mused. All these sorrowful years I have longed to hear him say "yours," as he used to do, when I asked him whose boy he was. All these yearning years I have cherished the memory of his confiding look and the "dear papa" that came with it. Of all these things I was now fully cognizant. When I asked him whether he loved me he looked up into my face with that unutterable intimacy of soul that I knew so well.

"Let me look at you thoroughly," I said to myself, "that I may no longer need to depend upon photographs to re-enforce the blurred outlines and faded shadings of a hard-worked memory."

It was really he. "Hold him while you can," I said to myself, "this cannot last long." I felt his round and solid form as I tightened my embrace. I was reassured. My boy and I were together once more.

But tears came. One arm I kept tightly around him, while with the other hand I hid my face, that a nursemaid who stood and viewed us from a few paces' distance might not see my tears. Harder and harder I pressed my hand to my eyes that I might the better conceal my emotion.

Now I began to cross the border toward sense consciousness—neutral ground between sleep and waking. "Do not waken lest you lose your boy," came the clamor from a consciousness unwillingly returning and struggling for self-effacement. By sheer will force I stepped back into dreamland again and renewed the vigor of my arm-clasp on his body, as if to take revenge on Death for robbing me of my little lover. He had escaped from the unknown, and I meant to hold him while I could. Thus will power for a while held absolute sway.

But nature—to use that uncertain term—will assert itself. My propensity to philosophize awakened. "I wonder

whether I am really crying," I said in thought. With rememberable distinctness I felt the pressure of my hand on my eyes, and, as I moved further on toward waking, I was surprised to find that neither hand was near my face. I was wide enough awake now to discuss the subject with myself. I found no real tears, and yet I was sensible of the pressure of my hand on my face. I was sorrowfully aware that I was the subject of an illusion.

Once more I became alarmed at the possibility of losing my boy again, unless I held fast to the illusion. So back again I willed myself into the land of shadow and dream, revivifying the vision of him and the touch of his manly form. The cabin of the boat remained as before, the maid still stood surveying us, and I still seemed to be weeping with my hand pressed to my eyes.

But the demands of returning consciousness were inevitable and inexorable. As the hard truth reasserted itself, I found that the only portion of the dream that had passed over from the land of illusion to the land of substance was the weeping. Real tears were flowing, the old grief and sense of loss were resurging, as I saw my little lover, my close companion of seven years, vanishing.

Had I not been on a mount of transfiguration where past and present were unified as one? I had indeed been on the summit. I had felt a kinship in the blue vault of heaven. I had held companionship with the planets and the suns. I had read the prophecies of the stars.

Last night I saw my darling boy; last night I talked with him.
I saw him not as spirit, robed in light,
Not vague and dim,
But just as I have seen him day by day—
The boy he really was, absorbed in play.
And that is what I have, through months of tears,
Most longed to see,
And what, through all the coming, yearning years,
Can never be:
What death has done—O, would it were not true!—
Eternity itself cannot undo.
I know that he is safe; and I for joy
Sometimes can smile.
But O, that this could give me back my boy
A little while,
To make this sore grief-weariness depart,
And break the awful silence in my heart!
But now, last night my angel stole away
From realms above;
Once more we were together at our play,
Once more in love.
God giveth his beloved sleep; it seems
He gives me more—he gives me precious dreams.

Painful Accuracy

A habit of accuracy is of the utmost importance, and mothers ought to insist upon truthfulness in their children. But occasionally one comes across a person who lays undue stress upon trifles. If you start to tell a story, she interrupts you to say that it was Wednesday, not Monday, as you had stated; that the amount was thirty-one dollars, not thirty; and that the gentleman could hardly be called middle-aged, as she knew his age to be sixty-two. Thus she corrects every speaker, until it is only an adventurous soul who will attempt to talk much in her presence. If you say to her that it hardly seems worth while to make so much fuss over trifles, she will ask how you dare call anything a trifle, and then relate cases in which apparent trifles

have proved of untold importance, till you retire in silence, overcome by a sense of your own ignorance and unworthiness. Such self-appointed reformers need to be reminded that they will not have to answer for other people's sins, and that it were better to let trifling inaccuracies pass unnoticed than to be the means of preventing the free interchange of thought and opinion. Certainly there are no such conversation-killers as these over-accurate persons, and as such they deserve to be suppressed.

The Living Voice

It seemed like the gardener's footstep—
His dress like the gardener's dress;
For her eyes were filled with weeping,
And her heart with heaviness.
But O! at that sweet word "Mary!"
Doth the soul within her rejoice;
It may be the gardener's semblance—
But the voice—it is Jesus' voice!

Forgotten the nights of vigil,
Forgotten the dawns of tears;
Her Lord is standing beside her,
His greeting in her ears!
Could mine be a bygone rapture,
The moment—the place—my choice,
I would be the maid in the garden,
When she knows it is Jesus' voice!
—Emma Herrick Weed.

Tucks and Hems

AN EASTER STORY

BY ANNIE HAMILTON DONNELL

Meg unrolled her sleeves. That was the signal.

"Ready!" she cried, gayly, and all the little Cooks flocked to the story-telling. Meg always told them a story as soon as the supper dishes were washed. It helped out the supper a good deal. You'd be surprised how much it helped the supper out! On nights when there was very little supper there was a good deal of story.

There were six little Cooks, and they tumbled over each other in their hurry. The smallest one cried.

"Go back and do it over again!" commanded Meg, sternly. "You ain't a flock o' sheep—I'm ashamed o' yer! Ladies fust, boys, remember—*now!*" And once more they tried it. This time Meg allowed them to settle down in their customary semi-circle in front of her. Everything was ready for the story.

"Bout a fairy—*please* a fairy," pleaded little Caroline, eagerly.

"Fairy nothin'! Tell a rip roarer 'bout a giant an' a—*a tiger!*" cried Jem.

"O, yes, jigers and tiants!" piped the little echo Cook, getting things mixed, as usual.

"Hush!" said Meg, waving her little, lean, brown finger at them, "you all keep still—it's me that's talkin'. An' don't any o' you howl—mind, now!—at what I'm goin' to say fust. It ain't goin' to be a story tonight."

Six little Cooks scarcely repressed six large howls. Not a story! An' they'd expected such a big one 'count o' there bein' only a slice o' bread apiece at supper. One slice, a reg'lar long story; two slices, a fair-to-middlin'er; three slices, just a plain story. Wasn't it always like that?

"It's goin' to be about Easter—that's

what I'm goin' to talk about this time," continued Meg, firmly. "O, you'll like it all right, after I get started! Of course you'll like Easter! Why—why, it's the beautifullest Sunday ever was, you know."

"Don't know, neither," muttered Jem, rebelliously; "ain't any different from other Sundays?"

"James Cook! You better shut your mouth up, quick, before a bear comes out o' the woods an' bites your wicked tongue for sayin' that! Don't you know that 'twas on Easter Sunday mornin' the—Lord rose out the grave?" Her voice sank to reverent gentleness at the mention of the holy name. All the little Cooks grew still and awed.

"I—I'd forgot," muttered Jem, softly.

"Well, then, that's why it's goin' to be such a beautiful Sunday," went on Meg. "An' we're goin'—to—celebrate—it. Yes, we are—I've been thinkin' it out today. We're all goin' to. There's a way, but I tell you I had the awfulest time thinkin' it out! The trouble was *clo'es*, you know. Yer have to look reg'lar good, Easter, anyway. 'Course—that's part. But I've fixed it." Meg paused and nodded round the semi-circle triumphantly. "I know how we can do it, the hull lot of us. Guess."

But no one was equal to it. Janie was the only one of the six little Cooks who had a "reg'lar good" dress and Jem was the only one with "reg'lar good" trousers. Six into two, you can't.

But Meg could. Her eyes shone with the joy of inspiration. She clasped her hard little hands round her knee and rocked back and forth with a slow, weaving motion.

"I've thought it out! I've thought it out!" she laughed to herself, softly. "You all listen—this is it. I'm goin' to take up two tucks in Janie's dress an' baste up two hems in Jemmy's pants. Then we'll go round to the churches to see the flowers, in *three layers*, don't yer see? It's easy 'nough. First I'll take Stevie an' Little Un—they're the smallest—an' then I'll let down one tuck an' one hem o' Jemmy's pants, an' take Caroline 'n' Jeffy. Then, don't yer see, I'll let down the *other* tucks an' there'll be Janie an' Jem! You two'll have to be the last layer, because you're the biggest."

Meg stopped for breath. Intense admiration was plain on the six little lean faces before her. Who else but Meg could have made one dress and one pair o' pants fit six folks?

"It's lucky three of you's girls an' three's boys an' there's one o' both kinds in each layer," went on Meg, after a moment. "That's the only way I could've thought it out. Yer see, I shall do the bastin' tonight, an' it'll jest be *unbastin'* tomorrer—that ain't wicked. Yer jest ketch hold of the thread an' pull, yer see. Now stand up, the hull lot o' yer, an' let me measure yer."

For seven months fourteen-year-old Meg had kept the little brood of Cooks together—ever since the widowed mother had died. Her own small earnings, helped out by Jemmy's still smaller ones, had furnished the barest necessities of life. That was all Meg could do, except the stories to piece out. The grim specter of the orphan asylum was always hovering over them, but Meg set her small

white teeth and fought it off. Never, if she could help it!

Easter morning was glorious. The earth, the sky, the birds celebrated His rising. And over the still, radiant world the Easter bells rang out, jubilantly, peal on peal—the clear air vibrated with the joy of them.

"Hark, will yer!" cried Meg, softly, leading her first little "layer" along the street. "Hark! don't yer hear wot they're sayin'? 'The Lord's rose up—rose up—r-o-s-e u-p. It's Easter Sunday—Easter Sun-d-a-y.' Can't yer hear 'em say it, Little Un? Can't yer, Stevie? O, ain't it grand out here with them a-ringin' in yer ears an' the sun shinin' fit ter split, an'—an' Him rose up out o' the grave!"

From church to church they went, and peeped softly into the great swinging doors to see the wealth of Easter bloom. The wonder of the music and the sweet white lilies went home with them, in their faces. Then Meg let down the first tuck and the first hem and went back with her second "layer."

It was this time that the terrible thing happened. Meg, shooing her brood safely before her, was thrown down by a passing carriage and badly hurt. There was just a moment given her before the black cloud of unconsciousness settled upon her. She had time to search the startled faces that bent over her and pick out the kindest one. "That man—him with the whiskers," she panted; "he's the kindest one. I wisht he'd stoop down—here. That's—right." She rested for an instant, then went on. "The other layer—them that's waitin' at home. If you'll take 'em to see the—flowers, Janie'll let—down—the—tucks."

The next time Meg opened her eyes she was in a cool white bed and Jemmy was sitting at the foot, very still. In a dim, comfortable way she thought how queer it was to see Jemmy sitting still. Then her white lips moved.

"Why, I'm alive!" she whispered. "I dreamed—I thought 'twas Easter mornin' an' I'd rose with Him."

Jem sobbed with joy.

"No, sir, you didn't!" he quavered, eagerly. "You never! You're in the hospittle, an' you're goin' to get well—there's a doctor told me so. An', Meg—O, Meg!"

"Yes, Jemmy, go on."

"We're goin' to have a reg'lar rip-roarin' time, the hull lot of us, when you get well! That man, you know, that come home with Car'line and Jeffy!"

"The kindest one?" murmured Meg, suddenly remembering.

"Yes, him. Well, he's goin' to take care o' the children from now on, an' he's goin' to take care o' you. He ain't goin' to send us to the 'sylum—you ain't goin' to work—hip, hoor"—but Jem did not finish. A soft, white hand slid across his lips.

"Run away now," the nurse smiled, kindly. "Meg's got all the happiness she can bear today."

And Meg sank off to sleep again and dreamed there were three little Easter dresses and three pairs of little trousers, and the kindest one was holding them out to her. And when she opened her mouth to thank him he seemed suddenly to grow very beautiful and gentle and radiant, like the Risen One Himself.

Closet and Altar

Now hath Christ been raised from the dead; the first fruits of them that are asleep.

O, how wonderful to see
Death and Life in conflict meet!
Life hath won the victory,
Trodden Death beneath his feet.
Even as the Scripture shows,
He hath conquered all our foes—
Death was slain, but Jesus rose!

So we keep the feast today
With heart-joy and full delight;
Here his beams of mercy play,
Christ hath risen upon our night.
He his grace doth sweetly send,
While our hearts before him bend—
The long sin-night is at an end.

—Martin Luther.

"Risen"—that one word, if we hold it fast, changes all things, conquers death, dries tears, calms grief, widens our outlook, and makes earth the nursery and heaven home.—*Alexander MacLaren.*

O my Saviour! how can I bless thee with sufficient ardor, for having given us thy death as the pledge of our own immortal life! thy resurrection as the earnest of that which thou hast promised to ourselves! Let the sepulcher call us—we will wait in peace, for the moment when thy powerful voice shall command our dust to rise and join itself to immortal life.—*Ephraim the Syrian.*

Jesus . . . made eternity clear and familiar to us by letting us see him close as he passed into it, by opening its doors wide and letting its golden glory stream back on the world on Easter Day.—*Philips Brooks.*

As he passes through the heavenly gates the highest joy that swells his soul is that he has opened those gates, not for himself—for they were never shut on him—but that he has opened them for sinners. It was for this, indeed, he died that he may open the kingdom of heaven for all believers.—*Spurgeon.*

Ye children of the light
Arise with Him, arise.
See how the day star bright
Is burning in the skies.

Leave in the grave beneath
The old things passed away.
Buried with Him in death,
O live with Him today!

—William W. How.

Father of Light and Life, we thank thee for the things which cannot die. Throughout thy blessed world we see with the eye of faith the power of thy Resurrection and catch sweet glimpses of the immortal, the eternal, the invisible. O Thou who makest the morning splendid with sunlight and the evening beautiful with starlight, we rejoice that in thee is no darkness at all. Light up our hearts, cast down by their mourning over the decay of the flesh, and bid us be glad in the beauty of thy countenance, in the glory of thy victory over death, in the sweetness of thy strength to save even from the last great enemy. We believe in thee because thou art eternal. Help us to believe in ourselves because we are made in thine image. Blessed be thou, Lord of Light and Life, forever! Amen.

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Professor George P. Fisher in the Midst of His Later Years

By Howard A. Bridgman

When at the close of the Yale Bicentennial, next October, Prof. George P. Fisher, having taken a prominent part in those proceedings, will retire from the chair of ecclesiastical history and from the deanship of the Divinity School, he will have completed a career as professor in active service than which there has been only one longer in the entire history of the university, that of Benjamin Silliman. Dr. Fisher's relation to the institution has continued without a break for forty-six years, seven of which were in the pastorate of the College Church, and the remaining thirty-nine in the department of church history. The length of this long connection with Yale is matched by its brilliancy and worth. In England, Scotland and Germany, as well as in America, Dr. Fisher is recognized as one of the most distinguished scholars and teachers whom this country has ever produced.

The time, let us trust, is far distant when it will be proper to put the final appraisement upon this notable career and to sum up the achievements of a wonderfully productive life. But now that he is on the eve of a coveted release from routine labors and at the zenith of his fame, it may not be amiss for an old pupil to draw a little picture of this serene Christian gentleman and scholar, as he still moves to and fro, up and down the streets of his beloved New Haven; as he still labors at the little desk on which thousands of his printed pages were written; as from the pinnacle of the wisdom accumulated through many industrious years he still looks forth upon his fellow-men and passes kind, but positive, judg-

ment on what is going on in the world of scholarship and affairs.

The first impression which Professor Fisher has always given is that of a man of genuine culture. America has never been too rich in men to whom this word fitly applies. It stands for the scholar plus the gentleman, and the scholar and the gentleman plus the advantages of travel and contact with the great centers of human enrichment on both sides of the Atlantic. It presupposes cosmopolitan tastes and refined instincts, as well as great original abilities. In Professor Fisher the academic life of this country has flowered into one of its fairest embodiments. Conditions have favored this ripening process. He has lived during most of his New Haven life on stately Hillhouse Avenue in a mansion which he himself built. The late Noah Porter, a former president of Yale, was his nearest neighbor for many years, while not far away have lived other illustrious Yalensians.

Professor Fisher's home breathes an atmosphere of quiet elegance and substantial comfort. Books! books! books! That is your first exclamation as you enter the spacious room on the lower floor, which has always been his study. The shelves reach to the ceiling, but they do not suffice, and all the available ledges have to be utilized. The pictures accord with and minister to the taste that selected them and put them in their positions. Surely if one wants to know what is the natural fruition of the scholarly life rightly pursued in the midst of the traditions and opportunities of a great university, one has only to look at Professor Fisher.

But even thoroughly cultured men sometimes have a scant supply of the milk of human kindness. This is not the case with Professor Fisher. Second only to the impression created by his learning and suavity is that of his wide and deep interest in human beings. If a list had been kept of the guests who have tarried under his hospitable roof during these last forty years, it would have included many that deserved to be double starred on the roll of the famous. His has been the home to which distinguished foreigners visiting New Haven have naturally drifted. Dean Stanley, James Bryce, Dr. Fairbairn, "Ian Maclaren," George Adam Smith, Dr. R. W. Dale, Dean Freemantle are only a few representatives of this company. The American list is naturally much longer and hardly less notable. In this very study Dr. Bushnell read his famous essay on Forgiveness and Law before it saw the light of publication. Phillips Brooks always appreciated an opportunity of meeting Dr. Fisher, and in the years when he lectured frequently at Yale was generally entertained by him.

If a further evidence of this desire and capacity for fellowship with the best minds were wanted, one need only glance over a few of the numerous letters from distinguished men, which Dr. Fisher prizes and can occasionally be induced to exhibit. It has fallen to his lot to conduct the correspondence requisite to arranging for the successive Lyman Beecher lectureships, and thus every year a number of letters have passed between Dr. Fisher and the person sought for this important service. This correspondence

has been on both sides something more than the formal question and answer, and in almost every case conventional expressions have been supplemented with much that revealed the inner life.

But it should not be thought that Dr. Fisher's friendship has been only with the great and wise of the earth. Many a theologian will recall the thrill of pleasure with which at the close of some lecture he heard Dr. Fisher's even, pleasant voice suggesting a walk together during the afternoon. Many a minister in some small parish has been cheered, as he has met the professor at ecclesiastical gatherings, by a hand-clasp or a salutation that told of his sympathy with men toiling in the humbler fields. No scholar, indeed, was ever less of a recluse than Dr. Fisher. He likes to go about in New Haven society. He enjoys meeting strangers as well as old friends. His is a genuine, human interest, persistent and gaining strength as life advances.

This broad culture and these wide sympathies have been accompanied all these years by a capacity to bring things to pass that is seldom equaled. The extent of Dr. Fisher's productivity is hardly more remarkable than its ease. What used to surprise us was the fact that, with no apparent haste or effort, he was continually adding to the world's best books a volume of decided value and importance. His has never been a noisy, hurried life. He has always seemed to have leisure enough for the ordinary amenities of daily intercourse. The intensity of many a modern worker is never reflected on Dr. Fisher's placid face. But though he moves about quietly and makes little parade of his activities and intentions, before you know it another book has dropped from his facile pen. And what a series of contributions to history and theology they now constitute!

When asked which of his books he liked best, Dr. Fisher responded, without fully indicating his own preference, that *The History of the Church*, *The Outlines of Universal History* and *The Grounds of Christian and Theistic Belief* had perhaps been received as well as any, particularly in England, while the Protestant Reformation, too, has had a very wide sale. Into the little volume entitled *The Christian Religion* he put much force and animation, called out, as it was, by Robert Ingersoll's attack on Christianity, published in the *North American* a number of years ago. This reply, which occupied sixty pages in the *North American*, while it did not mention Mr. Ingersoll's name, was as admirable a refutation of the conventional arguments of unbelief as has ever been printed. It was subsequently adopted as a text-book by the Chautauqua Literary and Scientific Circle, as well as his *Manual of Christian Evidences*.

Professor Fisher's custom is to think himself full of his subject and then to write rapidly. He believes that most ministers make a great mistake in staying too long at their table meditating on their subject. "The great trouble is they do not know what they are going to say, but when the theme has been clearly thought out, perhaps during a walk under the open heavens, then a man goes to his writing desk with zest. He has something that he wants to say, and the heat

of thought furnishes a vocabulary." "It is a good thing," said Dr. Fisher again, "to start fresh in the morning and then plan to reach a good stopping place by dinner time. I say 'good evening' to my manuscript when I stop writing. I don't carry about in my head an unfinished section."

He has never employed a stenographer, but in his own delicate chirography has written the first draft of all his books. He showed me certain pages of a manuscript to which he will devote some of the leisure that is soon to come to him. The copious interlineations and revisions showed how painstaking he is with every page. He does not do much writing in the evening, though he reads much then. He has always been fond of novels, tossing them off by the handful, so to speak.

Some men come to the end of their public life regretfully and seem at a loss to know to what to devote their energies thenceforth, but Professor Fisher has himself initiated and co-operated effectively and willingly in carrying out the recent changes, whereby his work now is



Summering in the Adirondacks

to devolve upon younger shoulders. He rejoices much in the appointment of Prof. Williston Walker, now of Hartford Theological Seminary, as his successor. It is doubtful if another man in the country could have been found more satisfactory from Dr. Fisher's point of view, as well as that of the seminary's constituency in general.

Moreover, as respects general public questions, Professor Fisher is not in the position of one who has laid down his armor or abated his interest. I projected several queries regarding matters under discussion today, and his replies were characteristically frank and well considered. Respecting the great question of church unity, he said that he had always believed in the many folds for the one flock. "The folds are mere pens, and today, instead of criticising the other pens as we used to do, we are trying to see the merits of our fellow-Christians in other denominations and devising measures that look toward peace and unity." He believes that all the drift of the times is toward closer federation, and he sees, as does Dr. Joseph Parker and other leaders in England, that the weakness of

Congregationalism is the tendency toward disorganization. He believes that, while the principle of independence will always take care of itself in Congregationalism, the principle of fellowship needs to be fostered, or we shall lose what subsisted formerly and what ought to subsist.

Dr. Fisher thinks it a mistake to substitute a stated supply system for an installed ministry, and he is inclined to believe that the number of able men who enter the ministry today is perhaps somewhat less than a half-century ago. With regard to federation of our Congregational benevolent societies, he thinks that the foreign missionary interest of the churches is so distinct a function that it may perhaps call for a separate meeting each year, and that the cause might suffer if it were consolidated with our home work.

"Do you grow more or less conservative as you grow older?" Dr. Fisher hesitated a moment and said: "I have always found it a little difficult to define what company I train in. On the subject of the atonement, I believe there is a truth at the core of the old judicial view that is plainly presented in the New Testament, and can be set in harmony with the moral and other modern views of the atonement."

"Shall we ever get such a statement, Doctor?" "Yes," he said, laughingly, "I am going to try to do it myself."

Dr. Fisher believes strongly in the desirability of reviving the evangelical element in preaching, and in this he feels himself supported by the English leaders of the denomination, as their views were made evident at the International Council in Boston, in 1890, and as he has himself ascertained them through private conversation with Dr. Watson, Dr. George Adam Smith and others. "There is not enough effort in the pulpit," said Dr. Fisher, "to produce an immediate decision on the question, Whom will you serve? The Episcopal Church has the Christian year with its Lenten season, but we Congregationalists have always relied much on this direct element in preaching, and if we part with it we have too little left."

The ethical movements of the day Dr. Fisher does not undervalue and the disposition to do good in practical ways. He believes that Biblical criticism is sure to yield valuable results, but he does not think that extreme positions set forth in the new *Encyclopedia Biblica* can be maintained. "Yes," said the Doctor, at last, "I guess I am rather conservative," but as one who was taught by him to look for truth in every quarter, to prove all things and hold fast that which is good, I could not help saying to myself that Dr. Fisher had always been and would always be the best type of a progressive theologian.

So the talk drifted on from topic to topic, each new aspect of the general subject being treated by Dr. Fisher with that breadth and wisdom which have always marked his utterances, not only in his classroom, but in his books. And those who have ever had an interview with Dr. Fisher hardly need be told that his conversation sparkled with apt quotations, clever epigrams and witty stories. Best of all, throughout all he said on theological, ecclesiastical and practical matters the note of personal faith ever and again recurred. It is plain.

that the man who has done so much to buttress our faith in Christianity, as God's chosen way of revealing himself to and of redeeming the human race, comes to his climacteric with faith unshaken by the assertions of the most recent scholarship. It is not because he buries his head in sands, but because he has confidence in the truth and believes that we are not to be left with naught but shifting sand beneath our feet.

So Dr. Fisher is spending a sunny and fruitful period of seniority in the midst of dear, familiar scenes, and held in reverent esteem by professional colleagues, by the citizens of New Haven and by hosts of pupils the world over who owe to him an incalculable debt, and by a large and grateful Christian public.

And as one sees him there, in his easy-chair, with no physical power apparently abated, discoursing in his genial, mellow way on things human and divine, as one recalls how he has stood in New Haven all these years as the advocate of forbearance and charity, how he has served the Congregational churches—particularly through his irenic efforts in behalf of peace in the American Board a dozen years ago—one feels like offering in his behalf the little prayer which Ian MacLaren puts into the mouth of Georgie Howe for the old Scotch dominie, Domsey: "Give him light at eventide, and may the maister and his scholars meet some morning where the schule never skails in the kingdom o' oor Father."

The Thoughtful Use of Hymns

LESSON VI. BIBLICAL ALLUSIONS

BY REV. EDWIN HALLOCK BYINGTON

Beside the Bible, on the pulpit, lies the hymn-book. To no other literature do we accord this position. Though we do not credit the hymns with the inspiration and authority of the Bible, they are upon our lips and in our hearts and minds as much or more. In public services we sing hymns more than we read the Scriptures; most people can recite more lines from the hymn-book than from the Bible, and have more favorite hymns than chapters. The hymn-book is the bride of the Bible; not the head of the family, but to many the loveliest and most beloved.

Much has been written in a comparative study of the Bible and the sacred books of other religions, of the Bible and fiction, of the Bible and certain poets; but inadequate attention has been given to the relation of the Bible to this literature, which is so intimately associated with it. A limited number of hymns are built entirely on one Bible passage, but most have one or more Biblical allusions.

Few have time for any elaborate work, but many could accomplish much by combining their Bible study with their hymn study. Take your hymn-book and treat your favorite hymns after the manner of the marginal references in the Bible, placing opposite each verse or line a reference to a Bible passage which might have suggested it, or at any rate is in harmony with it. One Sunday school teacher in this way stimulated her class to Bible study and familiarity with it. A Bible, a concordance, a hymn-book, pencil and paper might make many a pleasant and profitable hour on Sunday afternoons. It

could be done as in the following treatment of a verse of Beautiful Zion. The Bible references might be written out in full.

- (a) Beautiful crowns on every brow,
- (b) Beautiful palms the conquerors show,
- (c) Beautiful robes the ransomed wear,
- (d) Beautiful all who enter there—
- (e) Thither I press with eager feet,
- (f) There shall my rest be long and sweet.

(a) Rev. 2: 10. (b) Rev. 7: 9. (c) Rev. 7: 13, 14.
(d) Rev. 21: 27. (e) Phil. 1: 23. (f) Heb. 4: 9.

Many hymn writers have done their work well, but it is unappreciated often. Their hymns are full of precious Bible gems, but we are charmed with the casket and fail to notice the jewels. If, as we sing, our hearts could feel the thrill of these Scriptural associations, we would find in them a loftier inspiration. Some passages of the Bible are explained and made radiant by hymns, which are prisms, unraveling their rays of light into rainbow glories. Notice Doane's hymn, "Thou art the Way," considered by many the finest hymn ever written by an American. It is the best commentary I ever have seen on the words of Christ, "I am the Way, and the Truth and the Life." Study it with your Bible, as in the verse above, and ever afterward it will be one of your favorite hymns.

We hear much of the deadly parallel column. Use it in this study and it will become a friend instead of a foe.

"How firm a foundation"—
second verse

Isa. 41: 10

Fear not, I am with thee,	Fear thou not, for I am
O be not dismayed,	with thee;
For I am thy God	be not dismayed,
And will still give thee	for I am thy God;
aid;	I will strengthen thee;
I'll strengthen thee, help	yea, I will help thee;
thee,	yea, I will uphold thee
And cause thee to	with the right hand
stand,	of my righteousness.
Upheld by my righteous,	
omnipotent hand.	

Very striking and suggestive would be a polychrome hymn-book, printed after the manner of the polychrome Bible. In it the words of our hymns coming from the Psalms could be printed in yellow, those from the gospels in red, those from the epistles in purple, with a color for each part of the Bible, black being employed in printing the words having no ascertainable Bible origin. This never will be done, but the idea may be kept in mind and applied a little. Do not be afraid of marking your hymn-book as freely as many do their Bibles. To this end, own your own and have it at home; it is not enough that you should have a family hymn-book in the church pew. Look over it with pencil in hand, mark your favorites, underscore impressive lines, indicate hymns that seem kindred, insert references to the Bible, write in Bible verses, comments and impressions.

This study may be reversed. Select a Bible passage, the Lord's Prayer, for example, and find an appropriate hymn for each phrase. There are numerous methods of marking the Bible, but few would be more helpful and fruitful than weaving hymns into the Bible, like a flowering vine in its supporting trellis. Fill your Bible with hymns and your hymn-book with the Bible. Find a thousand connecting links. I have followed a plan that has some advantages and some disadvantages. I cut out from various hymn-books the hymns I wish, paste them on sheets of paper and add Bible verses and comments. It permits more

elaborate work, but it will not keep it before you so well.

Of the eight lessons allotted to our study I have given one-half to the relation of our hymns to the Bible, so important do I consider it. In the two that remain I shall bring you across the border into the study of the relation of our hymns to the great Christian doctrines; and there I must leave you. I hope, however, that you will go on yourselves and enter farther into this interesting domain, as also into the realm of the relation of hymns to Christian experience, their lyrical and liturgical significance, and the temper they have received from the successive molding movements in the history of the Christian Church. Our study will close with the June number. I hope that the members of my class will plan to complete their work by June 21, that the prizes and certificates may be distributed by the first week in July.

Required Work. What hymns are suggested to you by the following passages: Isa. 6: 3; Matt. 11: 28; Matt. 26: 39; Rom. 12: 1; Heb. 12: 1. What Bible verses are suggested to you by the words of the hymn, "I heard the voice of Jesus say"?

Optional Work. (a) Find ten hymns that contain sentiments which appear also in Christ's farewell address, John 14, 15, 16. (b) Select a hymn for each phrase in the Lord's Prayer. (c) Underline in the following hymns the words that seem to you plainly of Biblical origin: "O day of rest and gladness," "Saviour, like a shepherd, lead us," "O Mother dear, Jerusalem."

Beverly, Mass.

"I Will Give You Rest"

The painter of the picture on the opposite page, so full of feeling and reverence, is Mrs. Anna Lea Merritt, born in Philadelphia in 1844 and an annual visitor to her birthplace and her native land, but of late a resident in England during most of the year. She was one of the first American women to study under European masters, Hoffman of Dresden and Henry Merritt of London, painter and art critic, whom she afterward married, being her teachers. She exhibited first in the Royal Academy in 1871, and since that time has been a regular exhibitor at the leading English and American galleries. Among the first of American women to attain proficiency in etching, early in her career she was elected an associate of the Royal Society of Painters and Etchers.

Most of her work has been portraiture, her portraits in oil of James Russell Lowell and Lord Walter Campbell, and her etchings of Ellen Terry as Ophelia and of Prof. Louis Agassiz being among the best known; but she occasionally has entered the domain of depiction of Biblical scenes and characters, and of these the painting "I will Give You Rest" is by far the best. It was exhibited at the Royal Academy, London, in 1900, and recently has been on exhibition at the Philadelphia Academy of Fine Arts, where, as the work of a native artist, it attracted attention apart from its intrinsic merit.

Being a picture pre-eminently suitable for enrichment of homes and churches, it has been published, the firm of Raphael Tuck & Sons, Ltd., New York city, issuing it and controlling its sale. To them we are indebted for the right to reproduce it.

Then mourn we not beloved dead,
E'en while we come to weep and pray
The happy spirit hath but fled
To brighter realms of heavenly day;
Immortal hope dispels the gloom—
An angel sits beside the tomb.

—S. F. Adams.



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From the Painting by Anna Lea Merritt

"I Will Give You Rest"



HE young nurse sat at the head of her ward, where only an eye accustomed to semi-darkness could distinguish the outlines of the cots. She was in a melancholy frame, for not

only was she suffering around her depressing, but it was Easter eve, and the picture was constantly in her mind of the girls at home tying tissue paper and ribbons round the pots of lilies they had been raising for the altar guild, or to be taken to this one and to that, fluting the paper and getting everything ready, with much tumult of glad voices and some laughing and caressing. And she was here, sitting in the dark—nothing near her but distress.

When she had been out for her walk that afternoon she had felt the air full of the Easter spirit. There was a breath of spring everywhere about, a faint fragrance as of starting leaf buds and freshly plowed furrows, as if the flowers sent their atmosphere before them; and every one was hurrying, smiling, exchanging greetings, as if the resurrection of the old earth made people happy, if nothing else did. Carriages and automobiles rolled by loaded with parcels, either huge boxes of flowers or pots with the tips of the plants tied up in cotton-wool, till they looked like strange blossoming growths from foreign latitudes. The shops were trimmed for the Easter trade, everything displayed in spring greens and lilacs, and there were urchins to whom she gave her pennies looking admiringly at the bright new things, beautiful enough for Botticelli's Flora herself to wear, and longingly at the hyacinths and daffodils crowding the panes. And although, just as she came on duty, she had heard the chimes ringing out their old tune, "All hail the power of Jesus' name," yet it already seemed to her, as she stepped inside the door, that she could hear them ringing, as they would be when she went off duty in the gray of the morning, "Christ the Lord is risen today."

O, yes, any one with the eyes shut, it seemed to her, could tell it was the day before Easter. People had been coming ever since morning with messages and little comforts, fruit and books—for the patients, to be sure. She was glad of that—of course she was glad of that. But she wondered why no one thought of the nurses at such times, neither at Christmas nor at Easter, left them souvenirs or sent the horses for a drive into the green fir woods in their hour of recreation; wondered why no one regarded

at all the happiness of these girls, like herself, away from home and cut off from the delights of life. How she hated the smell of iodoform and all these sounds and sights! To be perpetually reminded of pain—why, O, why had she ever chosen such a profession! One tear chased another down her cheek even while going her round between the beds.

There was one woman there, very old, very white, in sharp distress, her patient hands folded in feeble prayer; and there was another, a creature who had led a wicked life and hoped to lead it still; and there was a young girl who did not yet know that she would never set her foot on the good earth again; there was a mother who detained her a moment to ask if it were Easter tomorrow, and then to sigh, if not bitterly, yet sorrowfully, for her babies, for the sight of whom again Easter seemed to be the seal of promise. The nurse had something to do for each of them, and, as she went back to her seat, her face burned at remembrance of her murmuring—she who was young and strong and well, she whose life had been guarded from evil! And she cried again, being very tired and full of shame.

One of those automobiles loaded with parcels had stopped, just as the stars were out and powdering the misty sky of milder weather, before the door of a great house on the avenue, and a young man had sprung lightly up the steps, the footman running down for the boxes.

"O, now," cried the lovely lady who received him, the rose and ivory and gold of whose sumptuous beauty were a sort of dazzle in the drawing-room, "what a shame to bring me any more, when the place is crowded now! What magnificent lilies! The Blessed Damozel's couldn't have been finer. O, how sweet! I always feel as if spirits just ready to become angels stopped on the way a little while to be lilies, and to be clothed with all this luster of whiteness, and breathe out this deliciousness! I suppose you will say that's too fanciful, though. But really, you must take them all to Dr. St. John to make Easter for his poor people—he has so many who never see a flower! Please—to please me," as he shook his head.

"They are yours," he said, laughing. "I haven't anything more to do with them."

"Then—you won't mind? You're sure? Then I shall send them to him. They are so fresh they might have been picked an hour ago. O, may I?"

"On one condition," said the young man, gazing at her steadily, the smile on his fair, frank face growing impassioned.

She hesitated, with an almost imperceptible swaying toward him. And then

she took a finger full of the violets, and hesitated again, and glanced up at him, and suddenly kissed them and hid them in her lace, and stood before him redder than all the roses in the tall vases behind her, and with such a smile on her own face meeting the smile on his—that certainly we have no more business in the place.

They were rather gay, a group of the young internes, that night in Dr. St. John's office, outside the hospital, a place where one sometimes met another with surprise. "You're going to make us an Easter gift of that case to operate on?" Byrnes asked him, as he came in. "It would be better than all the pots of lilies in all the florists' shops!"

"Not yet," said the Doctor, throwing off his cloak and tossing his muffler beside it. "It isn't enough of a forlorn hope for that. I will have a brighter Easter than that would make it. I may raise the man from the dead yet!"

"How do you expect us to exterminate disease, Doctor, if you never give us a hand?" said another.

"We don't want to exterminate the patient," said the Doctor, smiling.

"What is one patient now to the possibilities affecting a million of patients in the future?"

"One patient certainly saved weighs down the scale against a generation of possibilities."

"Well, we should have been in the dark ages if Majendi had waited or you!"

"You are enthusiastic young cubs. But time tempers enthusiasm!"

"Makes it hard as steel," said Peters, who had been blowing out his smoke in rings. "Well, I'm off," tiring of his accomplishment and throwing away his cigar. "Any one bidding for the pleasure of going my way? I shall be looking in at the Stabat Mater presently. Rossini's Stabat Mater is a step beyond any other. I said 'step' advisedly. There's some music in it that to my mind would do for such high and disposed dancing as would make a new study in anatomy. Hullo! What's this?" as the Doctor, answering a rap at the door—Jackanapes being off duty—came back, having his arms piled high with boxes. "Easter sendings? Sort of new fashion, isn't it? Nothing of it when I was a boy. By George! You're in luck, that's a fact. What fair hands—roses—I'll have a bud for my coat."

"I don't think you will," said Dr. St. John. "They belong to your betters."

"My betters, eh?" getting into his ulster.

"Your betters. To those acquainted with a Great Power. 'Thou hast visited me in the night,'" said Dr. St. John, in a lower and half reminiscent tone.

"Haven't the pleasure myself. Too rich for my blood, I fancy."

"Royal visits are always costly," said Dr. St. John.

"What are you two driving at?" asked another.

"The great enigma," replied St. John, taking a note from the box he had opened and looking at it a little wonderingly.

The men did not at once cease their joking, and the telephone sounding a hurried summons for Dr. St. John, he went out before he could decipher the directions of the note, and his presence was required for so many hours that the earth had already begun to spin out of her shadow when he came in, white and wan and worn, but glad with the joy of a life that he had plucked back from death, and there lay the boxes, with all their blossoming multitude, as they had come.

The young nurse in her sitting-room, looking down the ward and feeling contrite, saw the nurse in the other sitting-room rise and go through her own ward, here and there lighting a bulb and doing some office over a cot, her face in the soft glow putting one in mind of a pale rose in the shade, and making her a little unreal; and somehow, gazing at her, the whole hospital began to seem to the other a sacred place, as if it were a temple of suffering.

The second nurse came back and sank into her rocking-chair with a sigh. Presently she was asleep. They now and then helped each other that way, standing guard over snatches of slumber. She, also, was very tired, for she had not taken her full allowance of rest that day, having risen earlier than usual to go out and dispatch the Easter cards—the verse she had painted for her mother with butterflies' wings between the foliated letters, the little books for Tom and Ben and Charlotte, the colored eggs for Helen's baby—she could see the little darling pulling one after another from the box, joyous, bewildered with the gaiety of the bright morning when all the children went out to roll eggs in the pleasure-grounds, with the spirit of the hour and the number of her new possessions. "O, I got too mush, I got too manys!" she could hear her crying out. How happy they would be, and how tenderly thinking of her in it all! And the morning mail and expresses would be bringing her from them her own little remembrances. And just before dawn, over in the nurses' building, all the nurses in their long wrappers would perhaps be coming from the upper hall, through the corridors and flights, down to the superintendent's room, singing in chorus, as they did at Christmas time, "Hark, the herald angels," and an echo of it, sweet and soft as lullabies, would be wafted over to her, so faint and fine that it might be the very echo of those herald angels' voices. And to think she had been envying these unfortunate and wretched people the kindnesses of strangers! Her head dropped upon her breast, and she felt a sudden new warmth and fervor of longing to serve the suffering.

It was after the night superintendent had supervised her report for the last time, just before day, that the young nurse stirred in her reverie, sure that she had heard music. Perhaps for half a minute she had been asleep, and the

clangor of the bell of the neighboring church of the Prince of Peace was still sounding on the air. But, certainly, some one was moving in the ward; something at once dark and luminous was moving in the ward. Whether the dawn, touching the roofs, had filtered in, or a light, the least faint gleam, went with him, she could dimly discern a form moving up the ward and between the cots. The form moved slowly, soundlessly; the glimmer allowed her to see only an outline in the gloom as if surrounded by a pale aura, an outline of some one tall, and of a certain majesty; but it partly revealed a face, white, clear, and, as it seemed to her in the half-guessed vision of it, of a heavenly pity, of an almost divine calm and sweetness. As the form drew near, passing from bed to bed, lingering a moment at each, a gale of fragrance came with it, seemed to blow before it. The young nurse bent forward, her heart in her throat. She began to tremble; her head swam; her sight failed. The awe one knows in a mighty presence overcame her. She felt that she must fall upon her knees; but she could only lean back in her rocking-chair and close her eyes, while the pulse beat in her ears like the beating of a great engine between the hills, as if she heard the throbbing of the stars.

And then something passed by her, noiselessly; but with an air following it that might—so sweet it was—have been blown from the open gates of heaven. And when her tremor and palpitation allowed her to move and look behind her, the shape she fancied she saw was disappearing in the darkness of the end of the ward beyond.

It seemed to the young nurse that some command bound her, some spell of praise and worship. "I was sick and ye came unto me," she kept repeating, with a reversal of the old text. And then a voice seemed to be breathing softly and swelling like a great chord of music, "When thou passest through the waters, I will be with thee." If she had been in a trance she could not have told you, when the clear daylight came in and she rose to answer some one's need of her, and a single red rose fell from her lap to the floor. As she went down the ward, that was still half-wrapped in its fitful slumber, there on every coverlid lay a spike of white lilies, enormous, fragrant, snowy, such lilies, she said to herself, as might grow in the gardens of the sky.

"There will never be another Easter morning on earth like this," she thought when she went back and waited for the nurse who was to relieve her. "But it is no use saying anything about it. For no one will believe me. And I don't know how I am to go on as if I had seen nothing. If I should tell them—but surely the Holy Spirit—I don't know—surely some one—some one out of heaven—came into this place last night. 'O, I know now what it means to say, 'Because thou hast seen me thou hast believed!'' And just then the Easter chimes began ringing, 'Christ the Lord is risen today,' and the great bell-tones swam away on the morning air with dying resonance and vibration, as if at last they were to touch the very shores of heaven.

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD.

For Endeavorers

PRAYER MEETING

BY REV H. A. BRIDGMAN

Topic, April 14-20. Foundations. Matt. 7: 24-27.

On my way to work every day I pass a handsome apartment house, completed more than a year ago but untenanted since then. Hardly had it been finished when it was discovered that the foundation was insecure and that those who undertook to occupy it would do so at their peril. So month after month this beautiful and expensive structure has been a silent but powerful witness to every passer-by of the folly of trying to build on an insecure basis. Somebody's money has been wasted, and the external beauty and symmetry of the building, together with the most modern appointments within, do but teach more powerfully the lesson that nothing good can finally come out of poor workmanship at the start.

There are lives like this building. They make a brave show before the public. They pass for a while the superficial judgment of the looker-on, but when it is asked of what earthly use they are in God's world, can they give safe harborage to other lives, are they fulfilling the purpose for which they were sent into the world, the results of the inquiry are altogether unsatisfactory. When the final reason is sought it will be found in the lack of a strong, true center for the life. The man's character never touched bedrock. He put on all sorts of fancy adornments, but the temple was, after all, a flimsy affair, liable to be shattered at the first shock of temptation or discipline.

In the parallel passage in Luke Jesus is quoted as adding four words to those recorded in Matthew about the wise man "who digged and went deep." These are significant words. There is not quite the satisfaction in scooping out a cellar hole as there is in attaching a bit of beautiful carving to the finished house, but the former operation is vastly more consequential. Christian life today too often lacks depth. It is broad and tolerant. It is sometimes high and imposing, but it does not always go down and root itself firmly enough in the will and the conscience.

All the difference between these two builders was that one did the words of Christ; both heard them. We have all heard enough truth to save and sanctify us a thousand times over, but the truth is uttered for the sake of being done, and Jesus was ever impressing upon his disciples that only the man who was doing his will was the true disciple. This is indeed the foundation other than which no man should think of laying if he wants to build up a manly character—obedience, the patient, ceaseless effort to conform to the commandments of the Master. This is the core of religion.

The apartment house to which I referred has been a perplexing problem to architects and builders, but there seemed to be only these alternatives: either to take it down and build over again, or to try to move it as it is to some more secure foundation, or to supply strong external props. Either process is costly. The human life that is built upon the sand will either totter and fall at once, under the shock of a tempest, or it will have to be taken down bit by bit and reconstructed from the base.

Man was made to grow, not stop:
That help he needed once, and needs no more,
Having grown but an inch by, is withdrawn:
For he hath new needs, and new help to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts.
The ladder-rung his foot has left, may fall,
Since all things suffer change save God the truth
—Browning, *A Death in the Desert*.

Edward John Hopkins, Musical Doctor

Organist for Fifty Years at Temple Church, London

By GEORGE A. BURDETT, BOSTON

All the world values men of noble purpose and enthusiastic endeavor on behalf of their fellows. In every sphere and phase of human service and attainment are men who, in their thought and action, far outreach their fellows and mark out for them approximate ideals, in practical models, of the possibilities toward which we may and should strive.

I would impress upon the grateful regard of every reader—and not the musical reader alone—the character of Dr. Hopkins, who has recently been taken from us at the end of a long life of such service in worship music and its ministry. For if you will analyze his life work you will find that in root, flower and fruitage it was animated by penetrating thought, ardent aspiration and devoted labor for the elevation and purifying of his art in the service of the church.

Sacred music was in the family blood; his brother is organist at Rochester Cathedral and a cousin was the organist to Trinity College and the University of Cambridge, and composer of many anthems. As a child he had the distinction of an appointment as choir boy at the Chapel Royal; and he also held a similar place in the choir of a distant church. To fill both places was a hard task and involved much hard labor with foot as well as voice. Many was the stormy day that he tramped his weary, wet way in soaked shoes! But this very apprenticeship in those centers of rich inheritance and sound training grounded him, as was the case with Stainer and Barnby and so many other English church musicians, in the right way of worship-music.

Meanwhile, too, he was studying the organ eagerly. As a boy of sixteen, in a blue jacket suit with gilt buttons, we find him applying for the organ bench of Micham Church. In the trial of many applicants, he (No. 7) was drawn; but the committee hesitated to intrust the position to a jacket and gilt buttons! Thereupon was heard the voice of an influential amateur, who stated that Turle (organist at Westminster Abbey) sent them his compliments with the greeting that if he could intrust the lad with canticles and anthems at the abbey, Micham Church was surely safe enough in letting him undertake hymns and chants. This gave "gilt buttons" the appointment at a clean sweep.

In 1843 he was made organist and choir-master of the Temple Church, in which position he served with ever increasing honor for over fifty years.

Ruskin, in *The Seven Lamps of Architecture*, pleads constantly and warmly the cause of work, in building the house of God, which shall be worthy of the High Holiness. And men have striven according to their lights and resources to this end. The great cathedrals are monuments of such aspiration. Sculpture and storied windows enrich the effort. The ministry of Dr. Hopkins in church music was of this sort.

Certain conditions favored just this kind of service. The beautiful Gothic

stone structure was founded by the Templars in the reign of Henry II., and reproduced the Temple of the Holy Sepulcher at Jerusalem. It is really two churches in one. The circular part (one of England's four round churches) was consecrated in 1185; the square portion in 1240. Some Crusaders are buried here, and the remains of Oliver Goldsmith rest in the churchyard. Temple Court is the realm of lawyers, so the church has a unique institutional character.

The organ, now a glorious development of modern art with four keyboards, pedal-board and seventy stops, was originally installed over two centuries ago. Here Dr. Hopkins has rounded out a half-century of earnest and fruitful daily life as organist, choir-master, composer, editor and teacher.

It is the man behind the sermon, the man behind the book, that counts in the last analysis. And so it is the man behind the art that gives it power. The fundamental factors in Dr. Hopkins's great work of ennoblement in all departments of his art were elements of character—a process of excellence that all can emulate in some degree or manner.

"Let us take a walk down Fleet Street" (as did Dr. Johnson), of a Sunday morning; and let us attend service, in the calm and stillness of the Inner Temple Lane, at the Temple Church. In the spirit of our present reflections we will open up our souls to the music. There is most evident a rare certainty and security, a purity and poise, a fine finish, a firm flexibility; here we find the power of soft music more potent upon the spirit than thunderous declamations of the law, and yet there is also the thrill of exultant outburst in praise. The organ accompaniments for the voices are sympathetically subordinate, but beautifully and sensitively illustrative of music and texts. No chattering of the chants is heard to mar the worship and bewilder the worshiper; clear enunciation (as in all the music), due regard for punctuation, sense, and natural emphasis are there. The hymns are sung in moderate time—not fast, not slow—but are devoutly done.

Now clearly recall, as you leave the church, what you have thus noticed, and remember that every one of these characteristics is the fruit of persistent purpose and loving labor; it is the man behind the work. You do not think of display or performance; all is earnestly expressive of the service; this is as it assuredly should be; it is Dr. Hopkins as a minister in music.

But what of the preparation for such efficiency? Do you think of that? And here is a sermon by inference for every church musician. His choir consists of twelve boys and six men. The boys are carefully picked at eight years of age. With daily training, they are probationers for between one and two years, and during that time they must sit near the choir at all services, but do not sing. For the choir boys proper there is a daily rehearsal of an hour and a half. Saturday

the rehearsal is in the church with organ and the men. "Quality, not quantity," as you see, is the maxim here. It is an edifying and exemplary musical service of its kind and one of great influence for good upon workers in this field.

As a composer Dr. Hopkins manifested the same character. His hymn tunes are among the noblest and best beloved. Happy the altos and tenors who sing his tunes, for the same care is given to those parts as to the melody. "Saviour, again to thy dear name we raise," is dear to many a church far and near.

So broadly recognized was his taste and skill that he has edited the hymnals of many denominations. He objects to adaptations from the masters, chiefly because "they set men to pruning and fitting words to music." "The tune," he continues, "should be the offspring of particular words and be consecrated to them." It is in this spirit that he himself composes. His anthems and canticles are high examples of noble tone-art for the church. He is zealous for the closest sympathy between words and music, hence he dislikes the repetitions of the texts. "Music," he declares, "should so reflect the sentiment that a foreigner, ignorant of the language, could feel the character of the words from the character of the music." This purpose of avoiding repetition in the words brings difficulty to the composer, who, of course, seeks symmetry in his musical phrases. But the wise Doctor prescribes the cure for the ill in "a generous use of the waste basket." The treatise, *Construction and History of the Organ*, by Dr. Hopkins and Dr. Rimbault, is a standard work on this great subject.

Now, throughout all this, do we not see clearly the character of the man? It is the man behind the work that plants and plows and tills and gathers. It is to Hopkins, the man of fine vision, pure and persistent purpose, of loving and earnest labor, thoughtful, devout, that I have tried to direct your attention. It is such men in all spheres that lift the world, and it is our blessed heritage to receive inspiration by reflecting upon their work.

Christian Union in Japan

The recent union of two large Presbyterian bodies in Scotland, the ready acquiescence in Scotland and America in the co-operative arrangements of the various Presbyterian societies in Japan, the resolutions looking toward co-operation among the organizations represented in the October Conference of Missionaries, not to speak of other hardly less conspicuous signs of a dissatisfaction with the fragmentary condition of the church, all seem to look toward more or less extensive combinations of existing bodies, if not toward an organic union of all. . . . Surely there ought to be some way to harmonize the thoughts and sentiments for which the existing bodies stand, with the demand for a true economy of spiritual forces and of the treasure which the church, in its many branches, holds in trust, but yet spends so lavishly for narrow and even selfish purposes.—*Mission News, Yokohama.*



Moscow, from the Kremlin

Easter Eve and Easter Day in Moscow

The Stately and Elaborate Ceremonies with which the Greek Church Celebrates the Festival

BY ANNETTA HALLIDAY-ANTONA

The whole city reeks with an incense heavy, delightful, the odor of fragrant gums and oils, sandal, musk, rose, orange-flower, Peruvian balsam, ginger, frankincense.

Over the wide, dark streets an atmosphere of anticipation broods, a certain vague, nervous force, which materializes just before midnight, when a vast mass of people, all Moscow, indeed, except the very sick and the very young, are seen hastening to that holiest spot in all Russia—the Kremlin. This crowning place of czars and emperors, this tomb of famous Metropolitans, behind whose silver shrines lurk terrible memories of murder and of blood, vibrates to a mighty thrill of humanity, the nearness of that supreme moment when the dead becomes living, and the watchers at the dark portal know that beyond the shadow stands light eternal, strong, free, boundless.

The tower of Ivan Veliki, which looms above all other domes and towers of the city, is thronged with sight-seers, mostly foreigners, for here a wonderful view presents itself, the dark lines of the city and environs, the great square below thronged with people, and the crowds pouring into the surrounding churches. He who has once witnessed the impressive scene carries away in his memory one picture of Russia whose outlines are indelible.

Twelve o'clock sounds. A hundred cannon boom from Tainitsky tower; the great bell of Ivan Veliki peals forth, followed by a response from every other bell in Moscow's four hundred churches. Rapidly they ring, and the city bursts into

a blaze of light; every spire and dome shows illuminations from foundation to summit, every square becomes radiant with countless lights, fixed and moving.

The effect is stupendous. The sharp contrast between the darkness and the hush that were, and the brightness and roar that are, flashes over the nerves with something like a strong electric shock.

And now a procession of clergy, gorgeous in vestments of gold and silver and headed by the Metropolitan, come into view, and after them choirs and torchbearers, with banners and incense.

Those looking on from the Great Tower can easily follow their movements by the moving lights, as they go from one church to another singing the Easter carol, "Christ is arisen, arisen from the dead."

As the procession passes by each of

ty-four tons, the largest in the world, clangs joyously.

The Cathedral of the Assumption presents a brilliant sight. Train-bearers carry the Metropolitan's robes of purple, red and white; he holds before him a cross of crystal and wears a begemmed golden miter.

Other priests in gowns of pure white and silver follow him, and from one part of the cathedral to another they wander, amid the throng of kneeling worshipers, for there are no seats in Russian churches, never ceasing the solemn chant, seeking the place "where they have laid Him."

In the multitude of candle flame the gold and jewels of the portraits on the walls and the sacred pictures with their votive lights glitter with a strange semblance of life, the gilded frescoes of

arches and roof send out weird gleamings, which fall fitfully upon the iconostasis which rises to the ceiling resplendent in \$250,000 worth of precious stones. Under the golden Sinai of the altar the most important state papers of Russia repose.

There is not the faintest suggestion of anything theatrical, a great devoutness, heartfelt, solemn, affecting, emotional, characterizes

the whole scene. The Psalms and prayers are read in rich, deep voices, to which the choirs in full bass or faint treble make answer. Russian church music is entirely vocal and sung by men and boys only, but it embraces every quality of voice, and is not surpassed even at Rome.

Thrice does the procession make the circuit of the church as if in search, then,



St. Basil

the multitude lights the candle with which he has provided himself early in the evening, kisses his neighbor and exclaims, "Christ is risen!"

The soft, low chanting, "Lord, have mercy upon us," is constantly repeated in chorus; the furthest corners of the city seem to echo it and cast it back, and, punctuating its solemn, weird monotony, the great Assumption bell of six-



The Ivan Tower

while the congregation bow and cross themselves repeatedly, and clouds of incense fill the nave, the Metropolitan retires behind the sanctuary.

The bell of Ivan Veliki commences to toll, a thousand others echoing out with it on the night air. Again the Metropolitan is seen, emerging in a simple gown of purple, and, swinging his censer, he announces in a loud, penetrating voice, "Christ hath risen!"

Instantly the audience responds: "In truth he hath risen!" while the peals from the steeples are almost deafening. There is not a taper now unlighted, and Easter greetings are exchanged on every hand.

With this the service is practically ended, until six o'clock of Easter morning, when the gospels are read in Russian, Slavonic, Hebrew and Greek.

Moscow, which keeps Lent as a rigid fast, now breaks into a bacchanalia of feasting.

The tables of the wealthy bear their load of Easter breakfast bounty amid decorations of waxen lights and pots of blooming plants, worth nearly their weight in gold in Russia at this season. Even the poorest table has its one dripping candle and its artificial bloom of colored paper, which Easter luxury the priest blesses, and of which in the houses of plenty he is ever invited to partake.

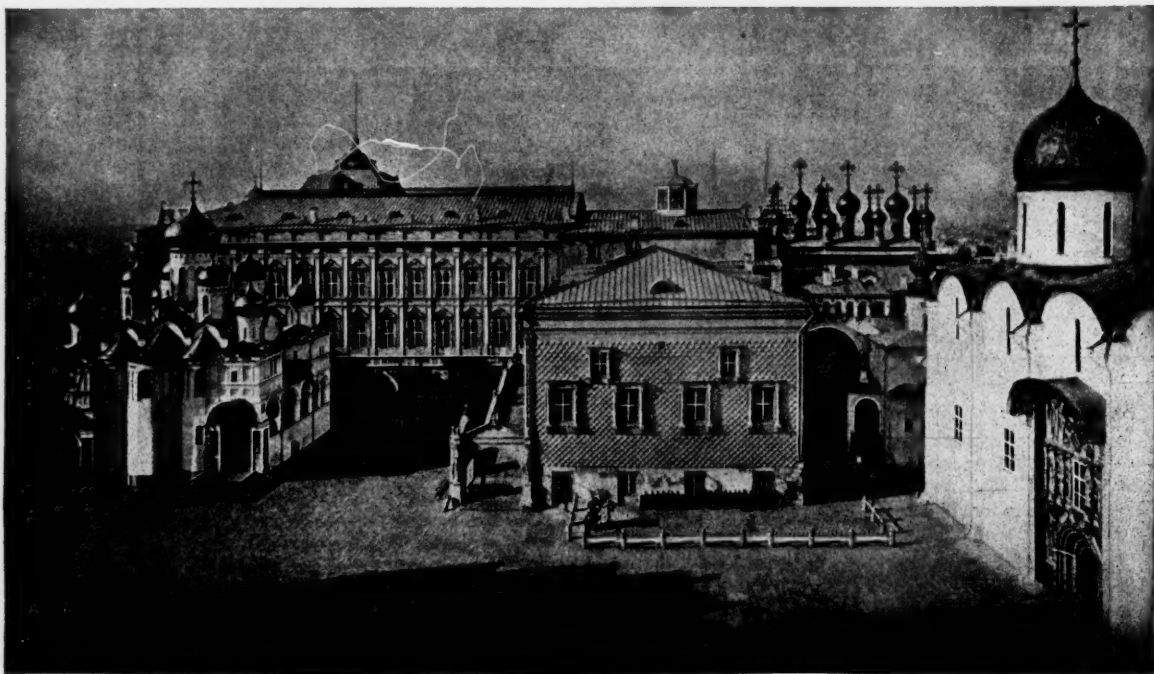
Later in the morning there is fine music in that wonderful, fantastic Church of St. Basil the Blessed, music which only those long accustomed to the beauties of Russian bass voices can properly appreciate. He who knows the tone service of the Orthodox Church cannot but feel the sadness and the solemnity which so deeply tinge the national character.

As to the church itself, at once a blemish, hideous and grotesque, upon the White Town's fair face, and an ornament, quaint, rich and imposing, few pens have approached truth in its attempted description. Where, indeed, but in Russia will a Gothic arch punctuate a Byzantine wall, with a Hindu dome nestling over both, and the *ensemble*, which ought to disgust, be charming?

And who can forget the unhappy fate of the Italian archi-



Cathedral of the Assumption



Kremlin Square

tect, whose only reward for planning a sanctuary so unique was to be blinded for life, by order of Ivan the Terrible, that the man's genius should never construct a grander edifice.

Théophile Gautier, with the happy faculty for detail inherent in Frenchmen, has most accurately portrayed this monstrosity of architecture.

Mention of the Easter services should also include the patriotic feature which, upon this day in St. Basil, as well as at Christmas time, is a part of the religious function; namely, the celebration of the

cient custom, and the groups, consisting of orthodox followers and Raskolniks (dissenters) maintain their discussions with the greatest harmony and courtesy. Neither clergy, officials, nobles or police are present at these meetings, or take any notice of them, order being insisted upon by the people themselves.

The attention of the city's custodians Easter night is devoted entirely to the suppression of those horrible assemblages for the so-called worship of the mother of God held by Russia's two most cruel religious sects, the Skoptzi and Klisti.

stones. It is the most highly-colored city in Europe, to begin with, and it displays the quaintest architecture. To me it recalled at once, of course with many differences, Seoul, the capital of Korea. Sometimes, when its old buildings rise above the trees, it suggests the embow-ered eaves and ridges of Peking, seen from the walls. Its many whitewashed buildings remind you of the towns of Bosnia and Herzegovina. Its pavement, rough stones on which the wheels make so deafening a noise that conversation is impossible as you drive, is almost as bad



Cathedral of the Assumption, Interior

retreat of the French invaders from Russian soil.

Moscow's acropolis, the Kremlin, is full of memories of him whom Tolstoi calls "the great beast." Here the French soldiery entered, singing the Marseillaise as the Russian general withdrew beyond the city, and here they halted in gay badinage under the sacred Redeemer's Gate, which opens from the Red Square of the Kremlin into the fortress, and beneath whose portal every good Russian uncovers his head to the celebrated picture of the Redeemer of Smolensk.

But it was also to this Kremlin that Napoleon fled for his life, with Tartar Rome in flames behind him, and here famine, cold and frost accomplished the downfall which was the beginning of the end for the Bonaparte dynasty.

Easter Sunday, and in fact every morning of the week following Easter, crowds of people gather in the Kremlin for religious disputations. This is a very an-

Moscow is the headquarters of these unbelievers.

Russians strongly feel the vicissitudes of the seasons, and nothing has a more penetrating charm for them than this brief, fleeting springtime to which Easter seems the open door, for, notwithstanding the proneness to snow and frost which is so apt at this season to overwhelm Moscow, there broods over the city that warmth in the air and that scent of out-breaking vegetation which the world over serves its mission in the illustration of the "resurrection and the life."

Moscow, the Holy City

Moscow is the Holy City, consecrated and consecrating. Under whatever aspect Russia of today presents herself to you, in Moscow you may find it embodied, for Russia sprang from Moscow, and the Dukes of Muscovy laid her foundation

as that of Belgrade, where you may quite well fracture your skull in a drive down the main street in a closed carriage. But what you notice first in Moscow and forget last is its ecclesiastical red and blue and green and gold.

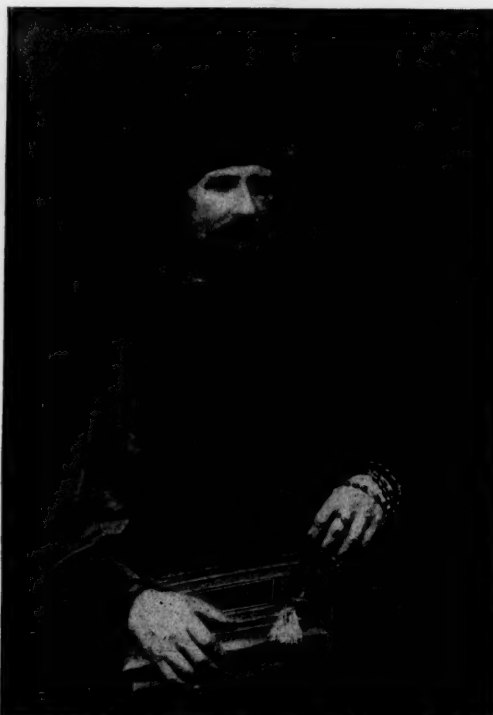
The second capital of Russia has a population of a million; it is the commercial center, and the greatest Russian manufacturing town, and it has 450 churches; but to the visitor Moscow is the Kremlin, and the Kremlin is Moscow. The remaining forty-nine fiftieths of the city do not count. The learned have not yet agreed what Kremlin means—probably fortress, or Acropolis, or central official quarter, for many other towns have one. Actually, it is an isosceles triangle, one side resting on the river Moskva, and all three marked by enormous pyramidal walls of pale pink brick, broken at intervals by square watchtowers and pierced by five gates. One of these leads from the river—a prison or secret gate—and

everybody who passes under another, the Gate of the Redeemer, so called from the miracle-working portrait over it, must remove his hat. . . .

Inside the triangle, the visitor is conducted through the arsenal square, past 875 cannon of all shapes and sizes, which Russia has at one time or another captured from her enemies, to the top of the tower of Ivan Veliki, otherwise the Englishman John Villiers, who designed it, whence the multi-colored panorama surmounts anything of the kind you have ever seen or will see; through the Great Palace, built upon the stone basements which are older than the czars . . . and to the Cathedral of the Assumption, where czars first wear their crowns. It is an area of infinite interest, and he must be dull indeed who is not brought to a standstill more than once by the pressure of his own reflections. . . .

In a crowded street of banks and merchants' offices . . . stands a little mediæval house, skillfully and sympathetically restored—the home of Michael, first czar of Romanoff race. And within the Kremlin stands the Cathedral of the Archangel Michael, the mausoleum of all the Ruriks and Romanoffs till Peter built his city on the Neva and laid him down forever in its island fortress church, to be followed by all the czars until this day. In the one place you see the little, low, many-colored rooms (much like the old royal apartments in the Kremlin palace), the narrow bed, the modest clothing chest, the great wooden *kvass* bowl, the green leather boots, with their pointed spur heels, of Michael Romanoff; the nightdress and the needles and the flatirons of his wife; the cradle and the playthings of his children. In the other place he lies beneath the wine-red velvet pall and six and forty of his race, similarly habited for eternity, are his silent companions. When one thinks of what these Romanoffs were, what they are,

what they desire to be, and what are the colossal and ever-growing forces they control, at the motion of a single will, to turn their all-embracing and fanatic desire into fact, I know of few more impressive spots on modern earth.—From *Henry Norman's Russia of Today*.



Priest

The Mt. Hermon School for boys, following out again the plan tried for the first time last year, announces a spring and summer session from May 1 to Aug. 20. The plan worked well last year and the presence and words of many ministers in attendance on the Northfield conferences gave the students an unusual inspiration. During the next summer term a daily Bible class will be held, taught by such teachers as Rev. A. F. Schauffier, D. D., Rev. Henry G. Weston, Prof. Wilbert W. White, Rev. C. I. Scofield, D. D., and Rev. R. A. Torrey. Full information will be furnished by Henry F. Cutler, at Mt. Hermon, Mass.

"He Giveth the Victory"

BY SARA B. HOWLAND

The Easter lilies were white as snow,
With a touch of gold at heart,
And the star-flowers bloomed in the wood below,
With their shining leaves apart.

While all the world, in a rapture, knelt
In the light of the Easter morn,
And only my burdened spirit felt
That the joy of life had gone.

For the buried love had been strangely sweet,
I longed for it every day.
There was never a smile that my eyes could meet
Like the one that had gone away.

And a sorrow old and a sorrow new
Uprose with a mighty power,
And the hurt was there from the morning's dew
Till the midnight's quiet hour.

So life was bitter and life was dark,
When the message came that day,
As a clear voice sang, like a meadow lark,
In the church across the way.

I had read it often, with tearful eyes,
But it nothing meant to me,
Till I caught the song in a glad surprise,
"He giveth the victory."

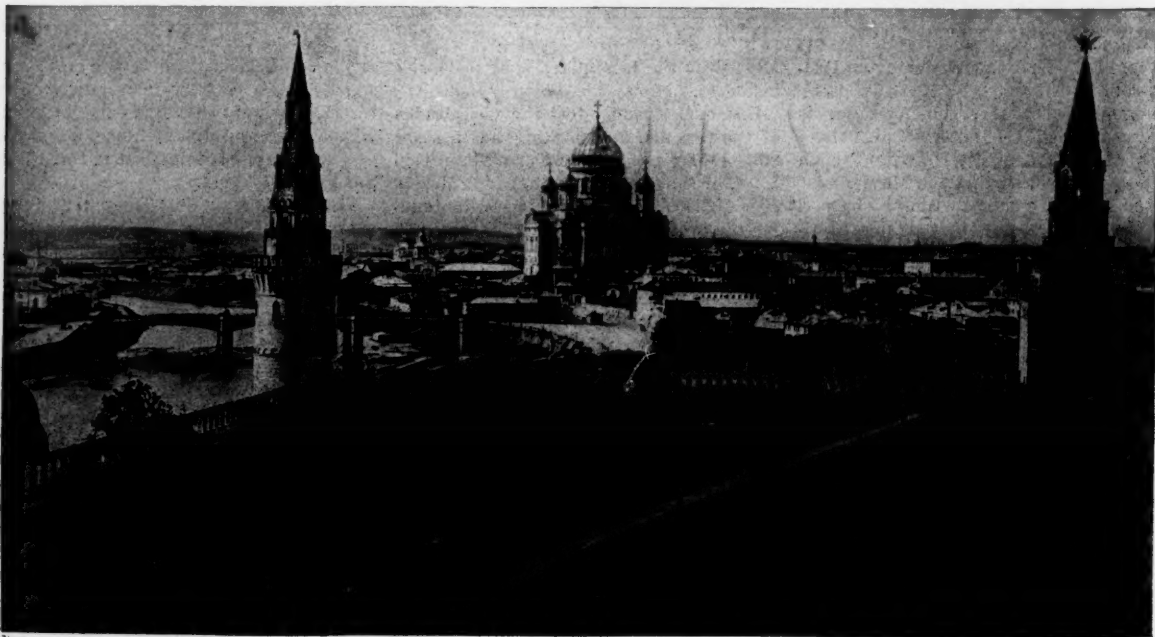
I had fought and struggled and wept alone,
I had prayed in agony,
While the peace was waiting to be mine own
And given was the victory.

So the sorrow new and the sorrow old
I left at the Master's feet.
And lo! the future seemed tinged with gold,
And the bitter had changed to sweet.

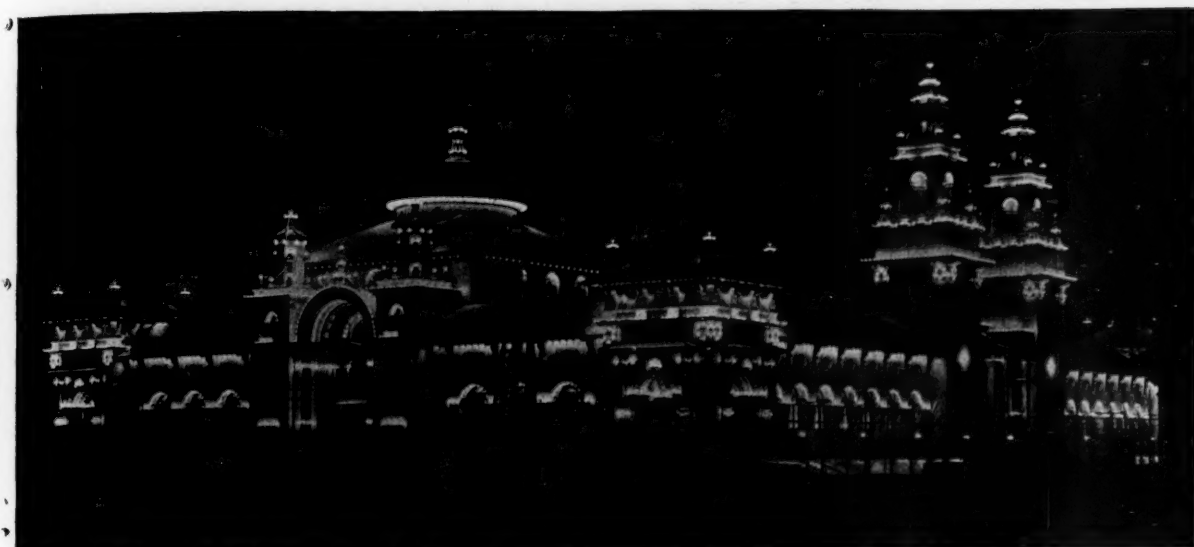
O precious gift of the Easter-tide!
O heart, so slow to see
In the risen form of the Crucified
Love's immortality!

Dear Lord of the living, Master mine,
My song henceforth shall be,
"He giveth, He giveth," O joy divine!
"He giveth the victory!"

Guadalajara, Mexico.



New Cathedral from the Kremlin



Machinery Hall at night

The Pan-American Exposition

The Brilliant and Significant Display at Buffalo, May 1-Nov. 1

By MARY BRONSON HARTT

Since the World's Fair in 1893, nothing calling itself an exposition can escape comparison with Chicago's magic White City; by that test it must stand or fall. Contrasts, rather than resemblances, come crowding upon us when we attempt to compare with the World's Fair the new century exposition in Buffalo. In the first place the Pan-American is not a world's fair at all; it merely celebrates the achievements and resources of the great Western world. More circumscribed

in scope, it is also more contracted in space, the acreage within its fence (350 acres, to be explicit) being but little more than half that of the Chicago fair.

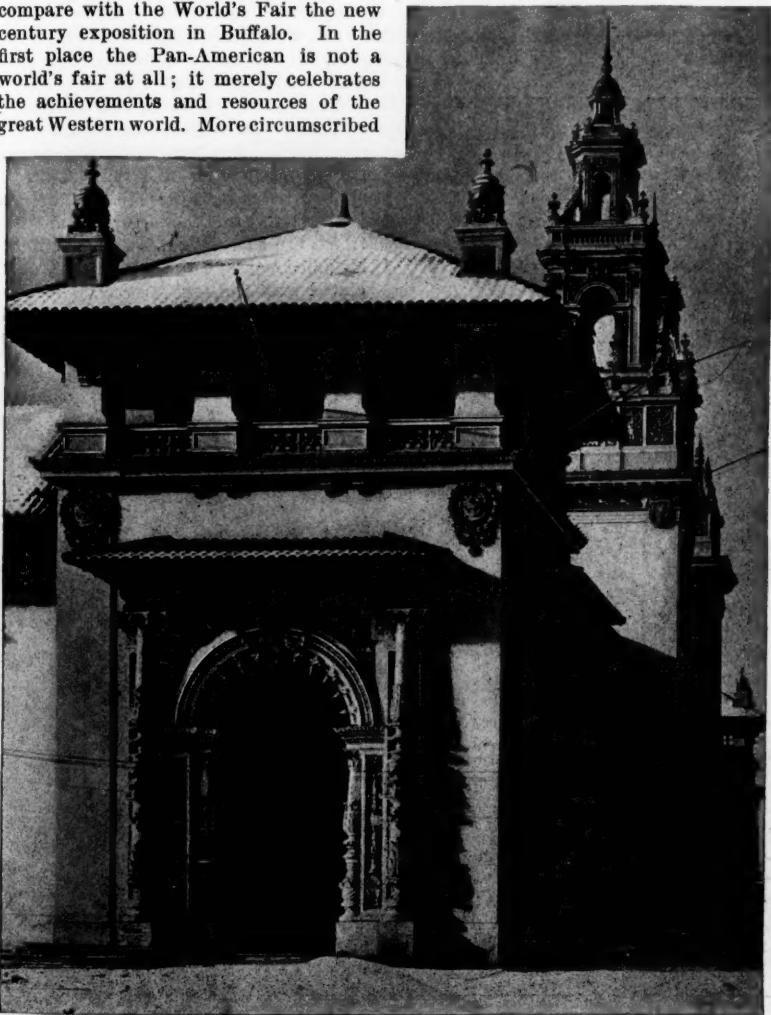
But this by no means implies that the

Pan-American is a pocket exposition. On the contrary, there is ample room on the grounds for some odd millions of sight-seers to lose themselves conveniently. The last complaint which visitors are likely to make is that the exposition is not big enough. Even now, with not a single exhibit in place, it is a good half-day's occupation to inspect the grounds.

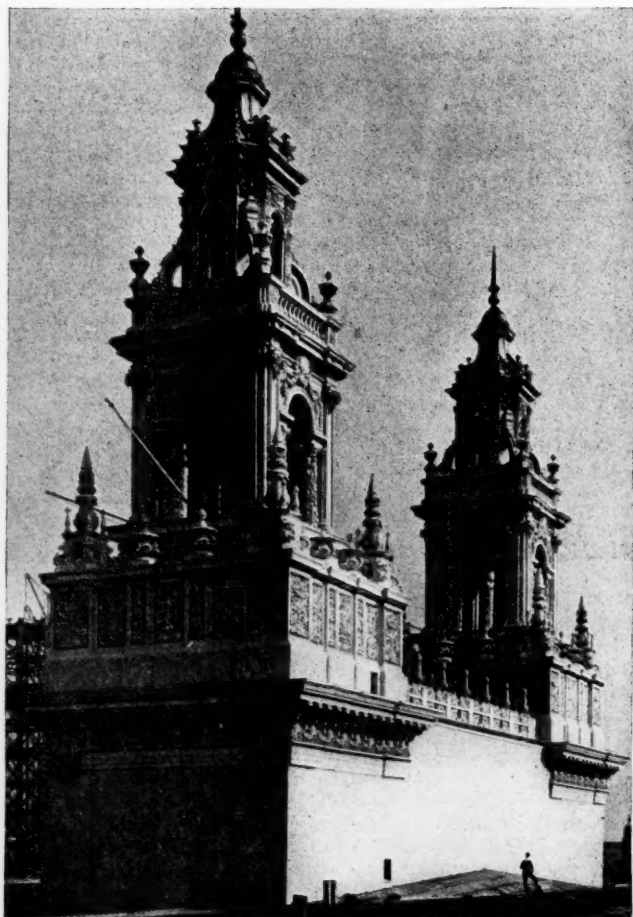
The buildings, grouped round a series of greater and lesser courts, are so wisely disposed that they are much more accessible than were those about the never-to-be-forgotten Court of Honor. The ground plan is extremely clear. It is that of a great double cross, the upright represented by the Court of Fountains, the arms by the broad Esplanade and the Mall, flanked by the bi-partite Midway and the main exposition buildings. Round the outer edge of this cross circles the grand canal, which, joining the little lake in Delaware Park, makes a continuous waterway about the grounds.

Chicago, building in a bog, had but to scoop her blue lagoons from out the soft mud and let Lake Michigan fill them. But the grand canal in Buffalo has meant the excavation of 118,000 cubic feet of hard clay soil. For, although Buffalo skirts Lake Erie, the Pan-American is miles away from the water's edge. One objection to a site on the lake shore was the swarms of crawling, tenacious insects, known on this side the river as "Canada," and on the other as "Buffalo," flies, which infest the district.

Architecturally the World's Fair and the Pan-American Exposition are poles apart. For whereas the buildings in Chicago were notable for weight and mass, for dignity, stateliness and classic reserve, those in Buffalo impress you with their lightness, exuberance and unconventional grace. Magnanimously forgetting the martyred Maine, the designers of the Pan-American have borrowed their architecture from vanquished Spain, the Spain of the mid-renaissance—a wise magnanimity, one would think, for it



Northeast Entrance to Machinery Hall



Towers of Machinery Hall

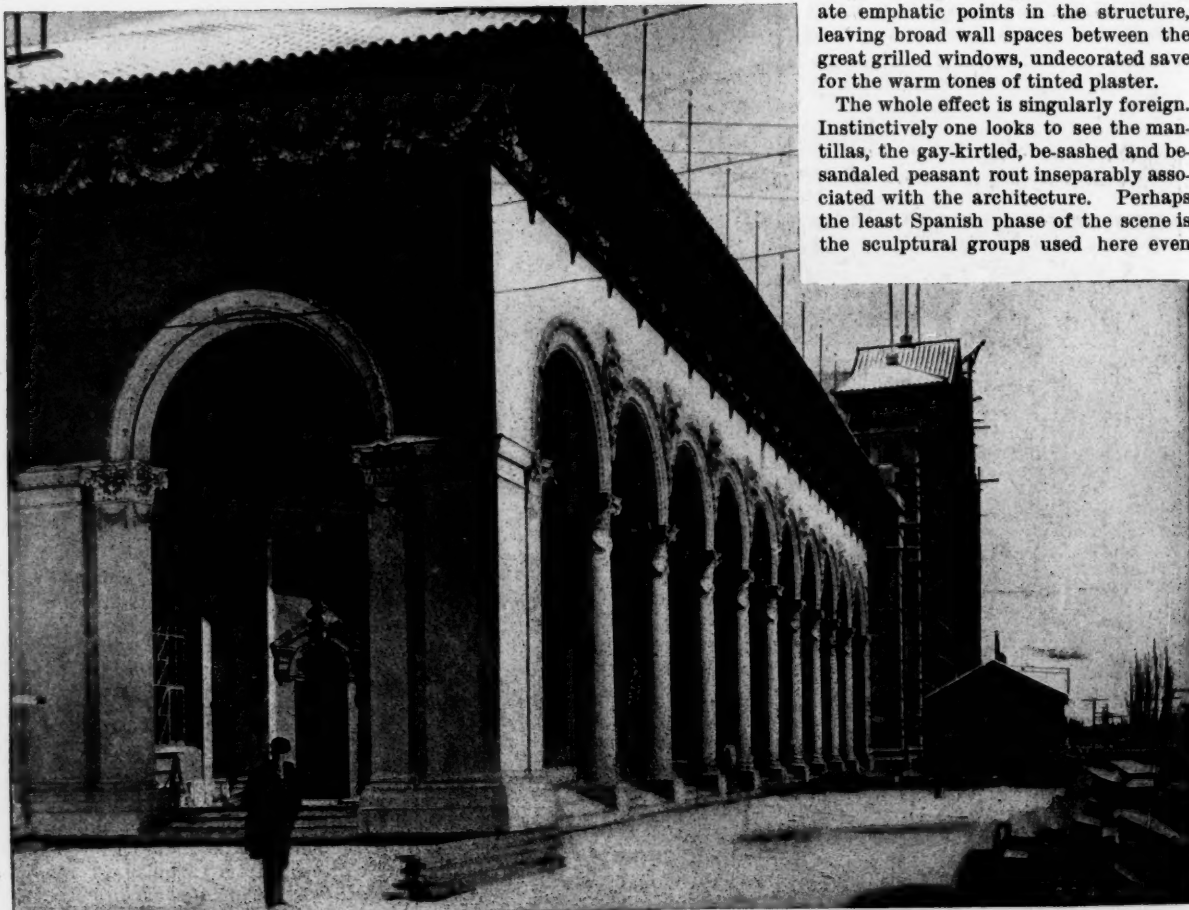
would be hard to conceive of a style more singularly adapted to the needs of a summer exposition than the *Plateresco* of old Spain. The broad eaves, dim arcades, open loggias and cool, shadowed recesses seem designed to be bathed in the opulent sunshine of midsummer, while the airy towers and swelling domes, "blossoming unrestrainedly to the sky," give the effect of festivity essential to a great holiday spectacle.

If, like Chicago, the Pan-American was to be a study in white, not even the thickset shadows could relieve the vast, aching glare. But no, the Pan-American buildings are dimmed and mellowed with color. "Rainbow city," say the newspapers, but that image is too vivid and gemlike for the reality. The exposition is flushed with soft color like a sea shell. Not that there is no brilliant color on the grounds. There is, but for the most part it glows under overhanging eaves, in deep archways or shaded recesses. Where it is brought out into full sunshine its vividness is faintly silvered over with a fine frostwork of delicate arabesque.

No attempt has been made at mural painting. But, whereas the Columbian Exposition gave a vigorous impulse to that neglected art, it is to be hoped that the Pan-American will accomplish as much for architecture by patching up that most immoral divorce between architecture and color. Greeks and Phœnicians, Syrians and Persians, Egyptians, Chinese, Indians, Jews have known age-long the perfect harmony of these two. It remained for northern Europe and America to declare their union null and void. But a better day seems dawning, when form and color shall once more go hand-in-hand and our dead architecture shall glow again with the warm hues of life.

True to the style they imitate, the Pan-American architects have made lavish use of delicate plastic ornament. "Almost too lavish a use," say the conservatives; yet hear Ruskin's dictum: "Ornament cannot be overcharged if it be good." And beyond doubt the ornament of these graceful pavilions is superlatively good. Elaborate carved pilasters, rich pierced crestings, delicate arabesques, fine flowered moldings, dropping cusps and high-wrought finials accentuate emphatic points in the structure, leaving broad wall spaces between the great grilled windows, undecorated save for the warm tones of tinted plaster.

The whole effect is singularly foreign. Instinctively one looks to see the mantillas, the gay-kirtled, be-sashed and be-sandaled peasant rout inseparably associated with the architecture. Perhaps the least Spanish phase of the scene is the sculptural groups used here even



A Corner of the Agricultural Building



Court of Fountains and Electric Tower

more freely than at Chicago; for scores of casts from the antique adorn the curved screen of the beautiful Propylæa, and symbolical groups by prominent American sculptors, under the direction of Karl Bitter, fill the high niches in the great Electric Tower and adorn the elaborate fountains on the Esplanade.

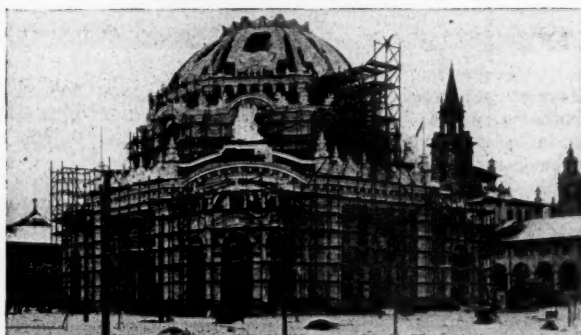
Lovely as is the effect of sculpture and florid tinted architecture today, it is but half what it will be a month from now when scaffoldings are swept away, when clear water reflects the sky in the now empty basins and canals, and when spring has brought to light the buried work of the landscape gardener. For what was scarcely hinted at in Chicago has been here carried to unique completeness. Thousands of shrubs and trees have been flourishing on the grounds for a year past; the margins of the little Mirror Lake are sown thick with water-lilies and sedgy plants; and when the opening day comes every building will have an exquisite setting not only of velvet lawn but of climbing vines and vivid flowering plants. Cool pools of gorgeous tropical aquatics, quaint sunken gardens and broad belts of rich massed foliage plants will afford a natural foil to the glowing tints of architecture, sky and blue canal; while in their season the gardens beyond the Horticultural Building will bloom with literal acres of hyacinths, tulips, roses, gladioli and chrysanthemums.

After all, though, the crowning glory of

the exposition will be its electrical effects. Chicago traced her towers and domes in faint fire-heads against the evening sky, and rimmed her deep black basins round with a broad band of flame. Magical as was the effect, it will be surpassed in Buffalo, the home of electricity. For literally there shall be no night there. As soon as day begins to wane the lights upon the grounds will begin faintly to glow. As gradual as dawning, the yellow fire of 200,000 incandescent lamps will

Great clusters of incandescent lamps raised upon ornamental posts will charm away the darkness from roadway and court; thousands of floating light-bulbs will turn the pools and gushing cascades to liquid gold; and sky-flung fountains aflame with colored light will flash at the base of the electric tower and on either side the wide esplanade. The tower itself, gemmed all over its 375 feet of exquisite open grill work, with tiny electric stars, flings down from its fine height the intense beams of a score of search-lights. Truly the exposition were amply justified on the score of pure beauty.

But the Pan-American has a significance weightier than the mere æsthetic. Primarily, of course, that significance is commercial. It is notorious that the United States, which "feeds the world," has practically no commerce with the countries immediately to the south of her. The exhibits inside these beautiful buildings are destined to open our eyes to the vast undevel-



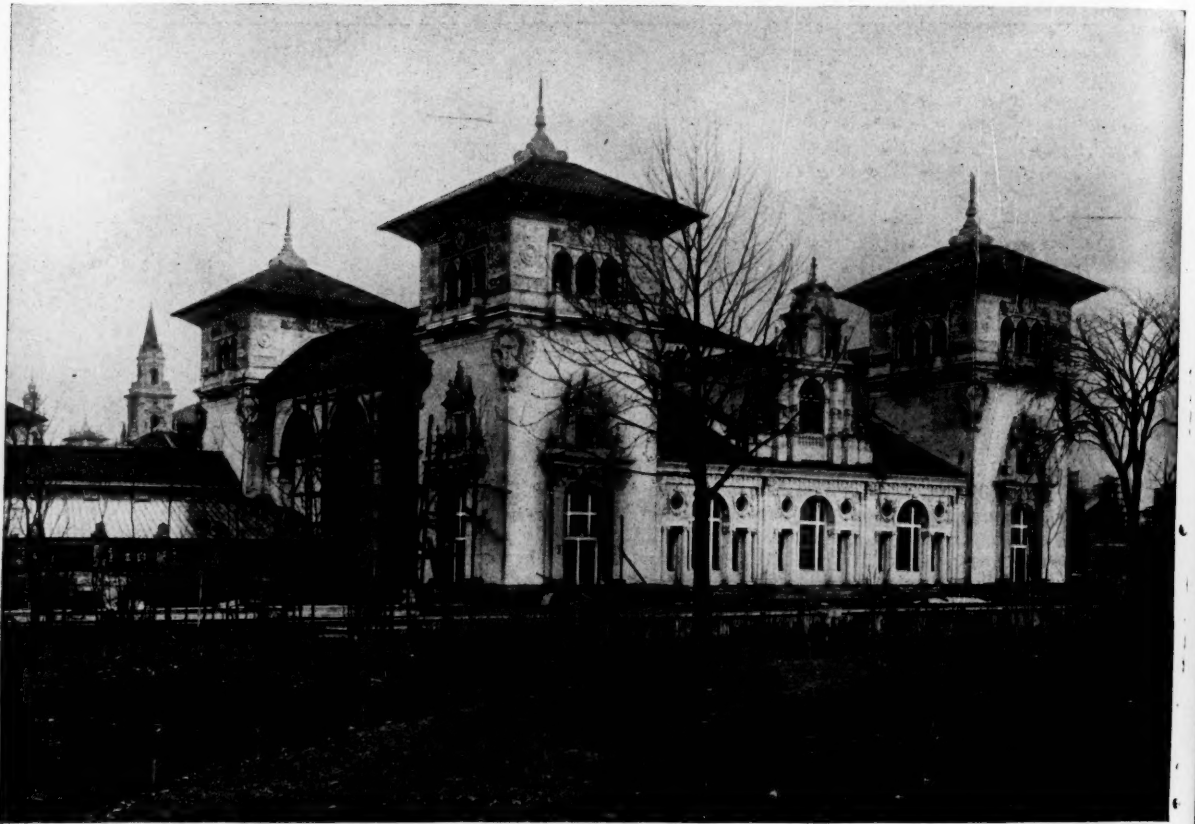
Temple of Music

come up, till as the light pales utterly from the sunset sky they have reached their full power, and tower and minaret, arch and dome stand out in clearest brilliancy. But not in outline only. The illumination is not in points but in sheets of light. Lamps cunningly concealed under the eaves, in window arches, and the high cornices of tower and dome shed a flood of soft light over the entire surface of the building. No detail of color or fretted ornament will be lost,

opened resources of South America and the untold opportunities for advantageous investment. On the other hand, our visitors from the Latin Americas will learn the superlative excellence of American products and manufactures. And if we can get to understand each others' business methods and point of view, the impulse to inter-American commerce will be immense. For one thing, the exhibits of food stuffs will demonstrate that the Pan-Americas united could get along



Government Group, Showing Statuary

*Mines Building*

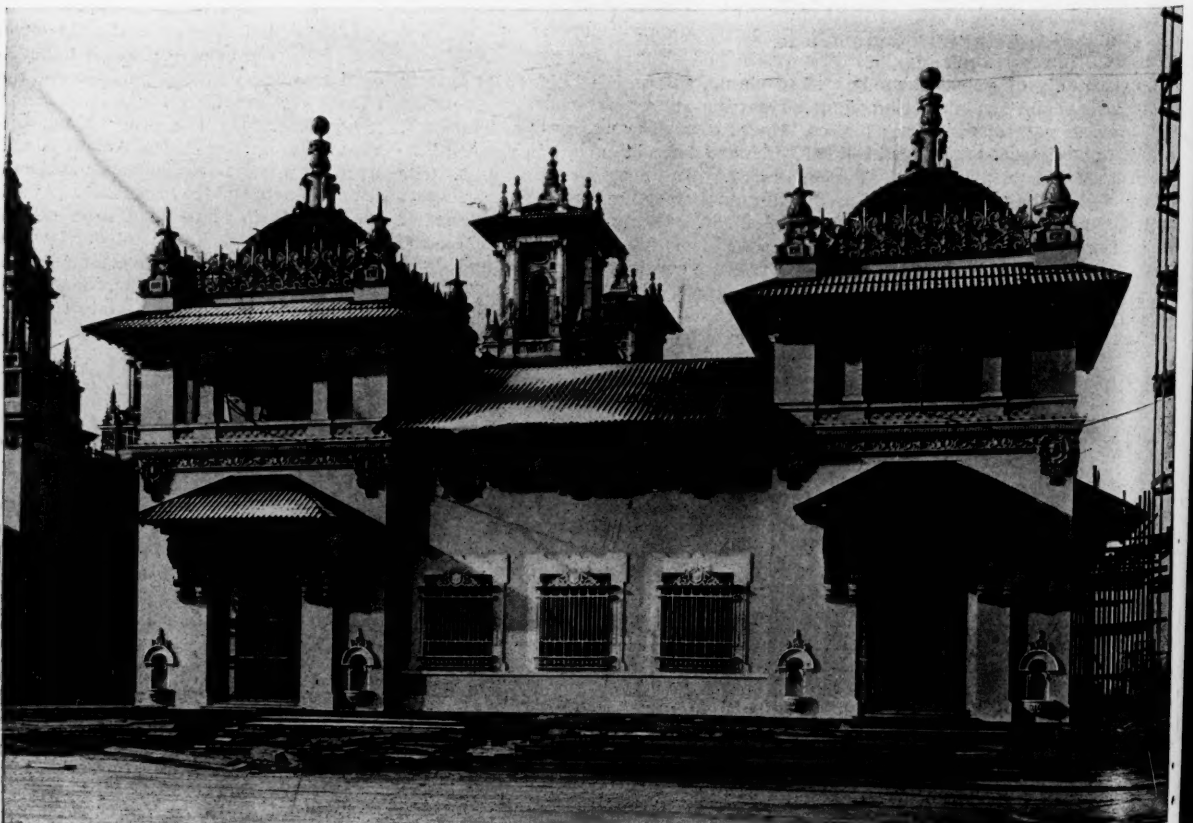
pretty well without the rest of the commercial world. For it will be shown that almost every article of food, essential, or even luxurious, can be successfully produced somewhere upon the western hemisphere.

Educationally the Pan-American will have one conspicuous advantage over the World's Fair—that of compactness.

There will be so much less to look at that we shall see ever so much more. But that is not all. Since the Chicago fair, since even the Omaha Exposition, science in all its branches has made tremendous strides; and the American people have been making history. Relics of the Spanish War and exhibits from our new possessions and dependencies,

Hawaii, Guam, Cuba, Porto Rico, Tutuila and Manua, will make up a goodly number of unique attractions.

Art and music will contribute their share to the enlightenment as well as the gayety of nations. In the great marble Art Gallery will be gathered the most representative collection of American art ever brought together under one roof;

*A Corner of the Electricity Building*

while in the beautiful little Temple of Music there will be given daily recitals on the superb organ by the finest organists of the country, and frequent concerts by the best soloists of Pan-America.

In speaking of the educational features of the Pan-American it is impossible not to include the Midway. For it is such an exceptional Midway—not a dumping ground for all things not strictly legitimate, as in Chicago, nor scattered all over the grounds as in Paris, but a well-planned, carefully-managed collection of superior amusements, compactly tucked in on each side what promises to be the most popular entrance to the grounds—that it will prove a menace to weak-minded purses. It is a geography lesson in the concrete.

Officially the Pan-American is to have no religious aspect. No religious services or congresses will be held on the grounds. But just outside the gates there will be unusual opportunities to hear earnest speakers of all denominations in the so-called gospel tent. This is felt by the promoters to be a wise provision, both for the enlightenment of the exposition hordes and for the safeguarding of those who, away from the restraints of home, might be tempted to forget themselves in

a strange city. It looks now as if the exposition might be closed on Sunday, in which case the gospel tent will assuredly fill a crying need, for most of Buffalo's pulpits will be filled only by temporary supply, and the presence of men of genuine spiritual power will be most desirable.

The plan of the gospel tent is not unlike that adopted in Chicago, where the meetings, addressed by Dwight L. Moody and distinguished foreign divines, were productive of so much spiritual enthusiasm.

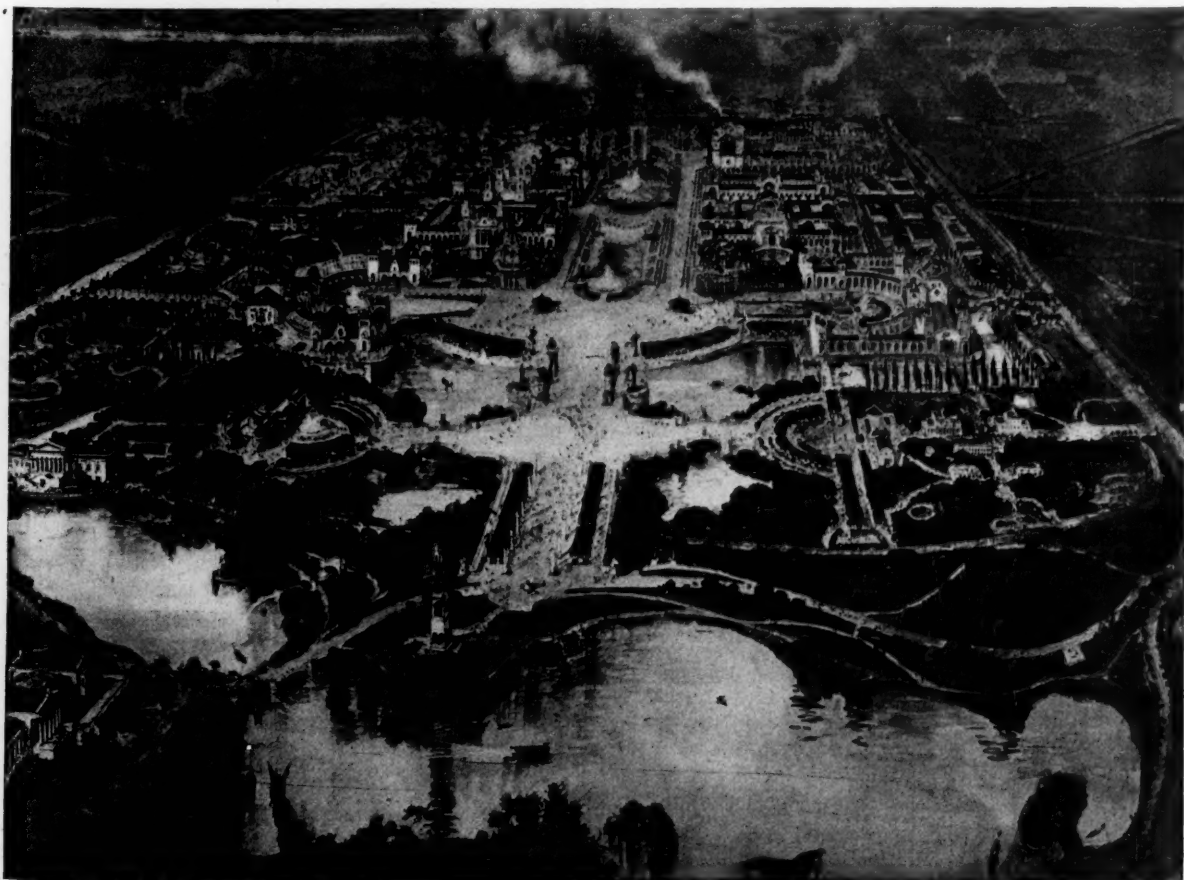
Rather more novel, however, will be the work of the Pan-American Bible Study Congress, to be held between July 17 and Aug. 1, in Convention Hall, in the heart of the city. Conducted upon strictly unsectarian lines, the congress proposes, without encouraging the discussion of controverted doctrines, to provide for a free interchange of opinion, for comparison of existing methods of Bible study, the formulation of new methods, and the exhibition of helpful appliances for the use of Bible teachers. Among the subjects on the program are these: The Bible as Literature, The English Bible and Its Versions, The Bible Schools of America Compared to those of Europe, Side-lights from Archaeology, Uniform Bible Lessons, Comparative View of Various Bible

Study Outlines, Bible Study in the Home, the School, the College, the Theological Seminary. It is confidently expected that the two weeks' congress will do much to harmonize conflicting methods of Bible study.

Religiously, as well as educationally, an inspiration, commercially a revelation, æsthetically an education, the Pan-American promises richly to deserve its proud place as the first exposition of the twentieth century.



Entrance to Electricity Building



Bird's-eye View of the Grounds



First Church Service, Vesper, Wis.

In the Lumber Districts of Wisconsin*

The Varied and Rewarding Experiences of a Missionary to the Men in the Woods

BY REV. F. N. DEXTER, RIPON, WIS.

Lumbering is the principal business of the northern half of the State of Wisconsin. First the forests of pine were taken and then the hard wood and the hemlock. The annual output amounts to hundreds of millions feet, and for a few years lumbering, and the industries dependent upon it, are the principal occupation of the population.

Closely following in the rear of the lumbering industry, and crowding upon it, comes the farmer, very rapidly developing the agricultural interests, for the land is especially fertile. In the extreme northern portion of Wisconsin are the richest and most easily worked iron mines in the country. The woodlands of northern Wisconsin furnish the finest grazing lands to be found anywhere. Wisconsin is rapidly becoming the leading dairy state of the Union.

But the leading industry continues to be the lumber business. Every winter thousands of young men leave their homes to "go to the woods," attracted by the wages and no less by the excitement of the lumberman's life. The Christian people of the state do not forget them there, shut out from the helpful and restraining influences of home, church and settled society, but in various ways minister to them by sending to the "camps" boxes filled with helpful reading, pictures, sewing bags and other valuables.

Most welcome of all is the missionary whom the

churches send, who comes to them as a brother man with the message of the highest life. Lumbermen are a hearty, hospitable set of people. Will you accept the missionary's invitation and take a trip with him to one of the camps? They will be glad to see you.

These logs piled up from ten to twenty feet high and covering more than an acre of ground on the river bank are at the "landing." There are over 1,500,000 feet here now, and the "cut" is not half done. We start up the "logging road." You wonder at the width of the road, for the runner tracks are twelve feet apart. You see a load coming down the road and you think it may be a load of hay; but no, it is just a good-sized load of pine logs, only about 4,500 feet on. They often take twice that much. The bunks of the sleds are sixteen feet long, and they are eight by twelve inches or more in size, and they need to be. You notice that the middle of the road has but little ice or snow on it where the horses walk, but the runners slide along on a little rut cut in solid, glary ice.

You wonder how they build the ice roads? These cold nights teams are out all night, carrying water in huge tanks, sprinkling the roads where the runners go, and it is so cold that ice forms at once. They keep the ruts clear by using a machine called the "rutter," and a crew of men called "road monkeys" labor constantly to keep the roads smooth and in good repair.

How refreshing and invigorating the breath of the woods! How cathedral-like the "dim, religious light" that comes glinting down through the branches and little green leaves, and the huge trunks of the trees like pillars upholding the canopy above! Surely the conception of the great cathedral organ must have come first to some poetic soul walking in the pine woods, listening to the music of the winds among the branches!

But in the midst of our dreams we are suddenly awakened by different sounds. We come to a crew of men busy felling trees. Don't they chop them down? you

ask. No. Now they use saws almost entirely. Here is a "skidway" piled up with logs, and a "skidding crew" of men, with ox teams bringing the logs on *travels* to the skids, ready to load the heavy sleds when they return from the landing, six miles away. Where they draw across the road to load the logs is called the "cross haul." More of this anon. Here are swamplers clearing out a road, and every one dressed in some fancy colored mackinac jacket.

"Hello, Elder! Want a job?" On all sides



"The Deacon's Church"

*Second article in the series, Picturesque Phases of American Life. The first, on the Aroostook, appeared in the March *Christian World*. The next will be A New England Village, by J. L. Sewall, and The American Highlander in His Home, by W. E. Barton.

pleasant greetings. If we did not have company with us, we might take hold and saw down a tree. It makes the boys feel more at home if the elder can do their kind of work.

"No," we answer. "We'll help you out at dinner." This sally is greeted with various responses and some laughter, and we pass on and come to the large log shanties. They are low and rough built. The spaces between the logs are stuffed with moss. It is evident that they are only for one season's use.

In one of the shanties you notice the rough board bunks, one above another as in a sleeping car, on three sides, and each bunk has a little straw or hem-

baked beans, the entire wheat bread, the unusually fine roasts are as good as you ever ate, and the pie "to top off with," as the boys say, is most excellent. O, yes! It's so about everywhere in lumber camps in Wisconsin.

You notice there is a restless looking at the "boss" and at us. Well, wait just one minute. "Elder, will you ask a blessing?" All heads bow. Then follows a few words of thankfulness and petition and, as if at a given signal, all commence eating. "Pitch in and help yourselves, Elder, there's plenty of it, and if you go away hungry it's your own fault." With much merriment the meal progresses. What prodigious eaters these men are?

the first night he was in camp, when it came time to turn in, he was very restless and nervous. Finally he got down on his knees beside the bunks to say his prayers before retiring, as his custom was. Never was anything like that seen in camp before, except when the elder was there. Some began to laugh, some groaned Amen, others shouted Hallelujah! The lad prayed on, and then got into his bunk. All thought that he would not try to pray again, but at bedtime the next night he was on his knees again. The same scene was repeated. Some of the more reckless ones picked up wet socks and rubbers and threw them at him. He prayed on, and when he was



The Skidding Crew (Vesper)

The Boss

lock boughs and blankets and comfortable. No, the boys don't undress much at night, but "turn in" to their bunks with only their damp outer clothing removed. This shanty accommodates forty men. There's another the same size near by.

Now the dinner horn blows. The men just now are working near camp and dinner is not taken to them today. The foreman says, "Set up, Elder," and you and I sit together. The dinner surprises you, does it? It shouldn't. The cook is a professional one and he gets \$80 per month, and the food is as good and as well cooked as at a good hotel. You didn't know they had so much variety? Why nowadays the lumbermen know that it pays to feed their men well, and that variety costs no more than a tiresome sameness in food. Why, you say, the

O, they've been out at work with the thermometer down near zero ever since six this morning, and the woods give us all an appetite. You wonder at your own relish for the food and you are sure you've eaten so much you won't want any supper! Don't fret. When six o'clock comes you'll be ready for another hearty meal. O, the woods, the health giving woods, the nerve resting woods! Here is where a man renews his youth!

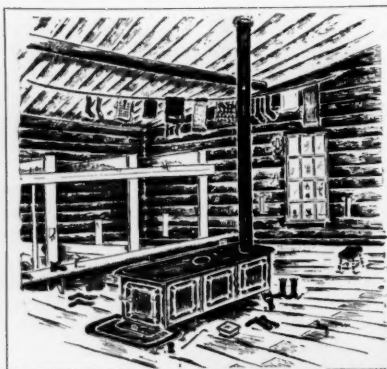
"Boys, there's a meeting down town tonight; I want you to come." "O, we'll be there," is the thoughtless answer. It's only two miles from the village, and some will be there. Several of them are earnest Christians.

They tell about a young fellow who came to the woods from down Ripon way. He was green, but a likable fellow. Well,

through went to bed. The next morning one of the older men came to him and, taking him aside, said: "Jack, see here; I'm an old hand in the woods, and I want to advise you. Religion is all right, and it's all right to pray before you go to bed. I'm a church member myself, and I pray at home, but up here in camp it's a pretty good thing for a fellow to keep his religion to himself."

"Maybe it is," answered Jack, "but you see I hain't got that kind of religion."

No; Jack hadn't. The next night, however, his old friend kneeled by him, and several more joined the circle, and it was then discovered that a majority of the boys in camp were church members, and evening prayers became a feature of that camp's life that winter, and nearly all the men were converted.



Logging Cabin

It is wonderful how some revivals start! An old lumberman, a deacon now in one of our churches, asked me one day: "Elder, did you ever know any good to come from swearing?" I answered, "No." But his manner invited further query, and I said, "Did you?" He went on to tell how one evening in camp, before retiring, he lay down in his bunk to rest. Clouds of smoke from more than a score of pipes filled the room. He listened to the talk of the men. Never before had he noticed how much profanity was used; never before had he noticed how dreadful were some of the expressions. He reflected, "I'm as much of a swearer as the worst of them." Then he thought of God's displeasure at such things. He decided, then and there, to quit. He told his comrades of his feelings and asked them if they would not join him in breaking off from their sins. Several promised, and some conversions followed.

The church of which he is a deacon is one of the foremost in its devotion to missions. The cut shows a typical Wisconsin church and parsonage buildings after a snowstorm.

Much sport is had at the expense of the verdant foreigner. The following tale must be strictly true, for I have heard it repeated by three different responsible lumber foremen as occurring in their own camps! One cold morning up at the skidway the canthook broke and another was wanted. Camp was a mile away. Nels Hanson was helping, and to him the foreman said: "Run down to the camp and get a canthook. You'll find one about the stable somewhere." Nels departed, but in a half hour he had not returned. The foreman grew very impatient, and he indulged in some profanity. In about an hour Nels was seen coming through the woods leading the old muley cow, that furnished milk for the camp. "Why, you idiot, what are you doing with that

cow?" ejaculated the irate boss. "Maister Cook," said the trembling Hanson, "dat's de only ting I find in de stable dat can't hook."

Sunday is a day for mending, washing, shaving, writing home, reading, sleeping and, above all, for playing pranks on the greenhorns. That is the favorite day for sending the raw

those spirits into anything like order. We had held four services before that day, leading our own singing and driving twenty miles. We were tired, and nerves were at a high tension. Turning the pages of the hymn book we saw the hymn, "One more day's work for Jesus." The thought flashed through our minds that those words expressed our deepest feeling that night. We gave out the number, and then, out of a worried, burdened heart, read the stanzas. The beauty of the sentiment never before so appealed to us. We began to sing in a low tone. The air seemed charged with feeling. Tears filled the eyes of the leader as he sang, and as the men sang there was gentleness and harmony in their voices, and many an eye glistened with generous moisture. That song and the meeting that followed are never to be forgotten by the writer. Other meetings followed. We have a church established there now, with a good house of worship.

Missionary work among the lumbermen is necessarily of a temporary character. The lumbering village springs up rapidly around the mill. Meetings are held, a church may be gathered, an edifice erected, but soon the "cut" is gone and the scream of the saws is heard no more, and woods and village and church are, perhaps, things of the past. The accompanying illustration shows the site of a once prosperous lumbering village that had several mills, electric lights and large stores. The fires swept through the pine slashings and the village went up in smoke.

But the fertile land invites permanent settlers, and farmers move in and commence to build houses and to carve out farms on the fire-swept slashing. They come from every land, and speak various tongues, and have had all sorts of previous religious training. Wisconsin is as cosmopolitan as is Chicago. The district missionary is watching these settlements as they spring up, and he is visiting among them. He soon finds out the American born, and all others who desire better things, and starts again, perhaps on the site of the old lumber town, a work that will be permanent.

Here is a picture of the first permanent religious service held in that fire-swept village of Vesper. Now we have a church organized there. Sometimes there is no place except under the blue skies, in the shade of the trees, where we can hold a meeting. The new church of Stinson was organized in the woods; the coun-



A Settler's House

recruit a few miles away to another camp to borrow a "cross haul" or "timber gauge," only to find that it is at another camp a few miles further on, and finally it dawns upon the recruit's mind that he is being victimized. But he nurses his wrath, and takes vengeance on the next verdant youth by repeating the errand.

Sunday is the best day of all the week for the boys when the missionary can so arrange his work as to give them a sermon. It is an inspiration to hear them sing the gospel songs. Standing by the red-hot shanty stove with wet socks and clothing above the preacher's head may not furnish ideal conditions for the best speaking, but they listen well. I remember well one Sunday evening in the woods when a meeting was held in a small room crowded with the boys. The Gospel Hymn-books were distributed, and they were asked to help in the singing. There was no organ. The missionary gave out and started Hold the Fort. The boys sang uproariously. They vied with each other to see who could shout the loudest. The spirit of mischief possessed the entire congregation. We thought to try them on a less familiar hymn to dampen their ardor. We gave out "We're going home, no more to roam," etc. It chanced that that hymn was well known and a favorite. Some who could not sing were laughing; those who could sing did so at the top of their voices, air, tenor and bass commingling in a vast volume of in-harmonious song. We wondered if we could succeed in taming

cell gathered in a pine grove. The work at Galesburg began in a maple grove.

What royal hospitality is shown the missionary in these new places! The north woods seem to breathe an air of universal brotherhood. An old Scandinavian says, "Maister Pastor, come and eat with me," and, accepting his invitation, we go to the log house; his wife cannot talk English, but speaks her welcome in her mother tongue. Out of her pantry she brings her treasures—three different kinds of sausages, fried pork and pickled fish, and an abundance of other good things. We eat and visit and pray with them, and as we depart they say, "Thank you, Maister Pastor," and press us to come again.

But why single any one out? American, German, Scandinavian, Irish, Scotch, Polish, Belgian, French—do not all of them do their best to welcome the missionary? Never does he entertain the suspicion that he is not wanted, or that

struggling churches have done what they could for our school, and from scores of backwoods communities the brightest and most promising young men and women are being trained and started on careers of the highest Christian usefulness.

As we see the religious and educational development in some degree keeping pace with the rapid material development, we thank God and take courage, incited by Paul's exhortation, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

India's Fermenting Life

BY REV. J. P. JONES, PASUMALAI

There are times in India when disloyalty to the British raj finds frequent utterance, and when disaffection among the educated classes gains no small prevalence. I often feel that

methods of expressing their mourning. To them the wearing of black has no significance. So it was proposed that they might shave all their heads or shave their moustaches, or reduce their not too abundant clothing or feed the poor. It shows that it is sometimes more easy, in this land of ceremony, to entertain a sentiment than to give the right expression to it.

Another thing which has added to the spirit of loyalty of late has been the participation by India in the South African and Chinese wars. The brave Sikh in China and the useful Madras Sapper in the Transvaal not only reveal the possible help which India can render to the British empire in its troubles; it aids also in the work of cementing the bond of union between the subject and the ruling races of the empire.

The world is justly shocked at the terrible list of mortality in the South African war. And yet who ever hears of the much larger number of deaths which are caused in India by wild beasts? The human victims of snake and tiger in India have been much more than twice those of sword and rifle in the South African field of war since it began. Even the



Site of Old Village, Vesper

his coming crowds any one. Noble souls and true are the pioneers of our Wisconsin woods. We must pre-empt this land for Christ.

I have not spoken of the blasting work of the saloon, nor of kindred evils which exist in some of these communities. I have confined myself to the beginnings of things before these evils come in. It is a significant fact that where the church and Sunday school are first on the ground these deplorable evils that have blasted the fair fame of the northern part of our state do not appear. It is usually in unoccupied territory that both good and evil influences flourish best. Why are God's people so slow to occupy the new ground? Why do they stint in giving that which will enable us to reach every community with gospel influences?

The devotion of our churches in the lumber regions to the cause of Christian education, and their sacrifices for that cause as seen in what they have done for our North Wisconsin Academy at Ashland, would rival the best traditions of New England. Out of the poverty incident to the beginnings of things the

this is less a deep-seated sentiment than a fad, and that it is one of the convenient means by which a quasi national pride keeps itself in countenance. In the depths of his soul, however, the Hindu is truly and gratefully loyal. In the recent death of the queen-empress this sentiment has found universal and pathetic expression. Even millions to whom "Victoria, the Good," while she lived was only an empty name or a far-off legendary being, now deplore her death and mourn the loss of "the great mother of all." One dreads to think how much her spirit will now be worshiped and her India statues be regarded as idols by this superstition-crazed people. And yet it will have its compensation; for a no more worthy being has ever received apotheosis in this land of countless gods. Alas, how difficult it is for this people to fully admire short of worshiping!

In this emergency, as in all others, Lord Curzon has shown himself the ideal viceroy. Under his inspiration "Victoria memorials" have already been undertaken, and Hindu princes have contributed to it millions of rupees. One of these memorials of her Majesty is in the shape of a much needed, permanent famine fund. No more suitable or worthy monument could be conceived.

It has been amusing to watch the eager discussion by intelligent Hindus as to the best

snake itself counts its India victims by 20,000 annually.

One of the pathetic results of the recent terrible famine is the large number of deaths from overwork of missionaries who gave themselves to famine work. The names of twenty will go down to posterity as true martyrs of the cross, and the influence of their noble lives and death will be a savor of life unto life to not a few of this much afflicted people.

American trade and manufacturing skill are now to find a new impetus in India through the establishing of an American bank in Calcutta. We trust that a new line of American steamships may soon bring that country nearer to this land and spread out its commercial trophies before this people. Hindus have a strong partiality to all things which have on them the American stamp.

No American will find a more hearty welcome than will that good Congregational Brother Hatch of Massachusetts, now on his way out to lead the growing Christian Endeavor forces of India. The organization is rapidly spreading over the land, but it needs just such a leader for its highest development and prosperity.

A "life of Christ" is good; a life in Christ is better.—D. R. Miller.

Fresh Tidings from Mission Fields

Recent Changes and Reasonable Prospects in Japan

BY JAMES H. PETTEE

The New Age

Now that the new century is getting its leaves cut, soiled and dog-eared at the corners, it begins to look much like volumes issued in past days from the press of Father Time. And yet it has a distinct appearance of its own. No such brilliant covers or illuminated title-page marked its publication in Japan as in the city and the land of *The Congregationalist*. By Christians generally throughout the empire its opening words were those of prayer and praise. They believe that long before this volume is ended the principles of their religion will be widely diffused and generally accepted throughout their beloved Japan.

A few progressive but non-Christian schools and societies paid attention to the change of centuries, and of course the newspapers noticed it, but the great mass of the people heeded it far less than they did the Chinese New Year's, which occurred Feb. 19. I was out touring on the twentieth, and the whole countryside was as quiet as a Canadian Sunday. Riding for miles over fertile plains, the only persons whom I saw working in the fields were three men and four lifelike scarecrows. It was a good time to secure audiences and to get a serious grip on them.

The Dead Great

Japanese court and people paid fitting attention to the passing from earth of Britain's noble Queen. The Diet came very near committing a New York city blunder because rival politicians wished to exploit the affair for the benefit of their parties, but it quickly recovered its good sense and decorously adjourned for a few hours.

A week later Japan herself was called to mourn over the loss of her great teacher and commoner, Mr. Fukuzawa. He has well been styled Japan's Grand Old Man. He was the best product of this country's old-time civilization. Upon that foundation he built a superstructure of Western civilization, for he clearly saw and boldly proclaimed that the civilization of the West was the only one for the future. As an educationalist and journalist, he dragged his people heroically along new lines. He was an iconoclast and a revolutionist, a man of stalwart force and unblemished personal character, and yet in things spiritual he belonged to the last century and not to the twentieth. He was less than a John the Baptist, so that it may be truly added: "He that is but little in the kingdom of heaven is greater than he."

Buddhist Beliefs and Behavior

The Circular to All the Ecclesiastics of the World, issued last fall by the Buddhist Union of Japan, has been taken altogether too seriously by some writers in the West. If these same good brethren and others keep up agitation upon it, the historian of the long future may agree with them that it is one of the most remarkable, epoch-making manifestoes of modern times, but so far as present influence in Japan was concerned it fell perfectly flat. One of the leading magazines devoted a column to it. "The writer," to quote a candid critic, "evidently considered that the appeal was written in the interests of the world-wide missionary movement, which he ridicules, saying that the Buddhists every little while come out with some grand new scheme, but they never carry on anything long enough to attain success."

The fact is, it was more than a covert attack upon Christianity, and while it voiced the be-

lief of Buddhists in general, and even of the nation at large, in certain outrageous proceedings in China by so-called Christian soldiers and civilians, that if true may well cause every lover of God and humanity to cringe with shame, it was in no proper sense representative religiously of Buddhists or of Buddhism.

I have taken pains to ascertain the views of prominent Japanese and resident Americans on the whole subject, and they agree in thinking that it came from a small clique of keen-scented priests, who saw and utilized a good chance to preach to the world and exploit the pockets and prejudices of the faithful.

If one could put much confidence in the Oriental suavity, large plans and good resolutions of Buddhist priests, there would be much more serious cause for reflection in a manifesto just issued by the Eastern Asia Buddhist Association than in the one of last fall. It deplores the fact that Buddhism at present seems to exercise little influence among the ruling classes, attributes this loss of prestige "to schisms and quarrels among the different sects" and calls for reformation and combination.

Then it goes on to say "that as Christianity is at the root of all institutions in the West, therefore the people of the far East must be guided in their actions by Buddhism, which is their national religion." It advocates the establishment of a large central preaching hall, the organization of Sunday schools and Sunday lecture courses, the free distribution of religious tracts, the sending of competent missionaries through all the lands of the East, the teaching of the Chinese language, etc. The promoters number twenty influential priests and laymen.

According to *The Japan Times*, the first practical manifestation of this movement has taken the shape of a ceremonious round of begging visits by some forty-two priests and twenty believers. They marched in a solemn fashion for three days along the main streets of Tokyo to the accompaniment of weird music, prayers and chantings, collecting offerings and resting when mealtime came at the houses of believers residing along the route.

One of the large Kyoto temples is even going so far as to collect funds—yen 500,000 is its aim—with which it proposes to establish an orphanage and other benevolent institutions. The fact is, Buddhism has lots of fight and brag still left in it, whatever other better qualities it confessedly possesses.

Christian Movements

Unite, Go forward, are watchwords of the hour. The various Methodist bodies have voted, to the astonishment of themselves and outsiders *without a dissenting voice*, to effect a formal union. The Y. M. C. A., C. E. and kindred interdenominational, international organizations are pushing their work with gratifying success. Several churches in the Hokkaido and elsewhere have assumed self-support in order to free their missions or societies for service in still newer regions. The week of prayer, C. E. anniversary day, Feb. 11, the 2,561 birthday of mythological Japan, and the day of prayer for students were observed with special devoutness.

But the movement of the day is the so-called *Tai-kyo Dendo*, great forward evangelistic campaign. It unites nearly all Protestant forces in the empire for a consecrated attack along the whole line. It prays, preaches, publishes and personally works for the spread of Christ's kingdom. Its motto is, "Japan for Christ." It is intensely spiritual, practical, progressive. It expects much and ventures much. If the ecclesiastics of the world are sincerely desirous of saving Japan and China and the whole East, they could not do

better than pray much and give generously in behalf of this timely new century charge, the forward movement in all the far East.

Okayama, Japan, Feb. 23.

The Old Missionary Power Again Regnant in Hawaii

BY CHARLES L. RHODES

The churches of Hawaii within the past few months have inaugurated a new evangelical movement. When the American Board, after over thirty years of missionary effort, withdrew its support, it left established churches in every part of the islands and a body of churches strong enough, as it was believed, to carry on the work.

The Hawaiian Mission Board was organized as a home missionary body and has continued to be an active agency. It has not only sustained the native churches then established, but has organized others. It has carried on foreign missionary work in the Marquesas, Gilbert and Caroline Islands and latterly has taken measures to begin the evangelization of Mindanao in the Philippines.

But the past few years have been years of disorganization in Hawaii, as well as years of development. The rise of the sugar industry has wrought wonderful changes in the distribution of population. Churches were left without people, and people were moved by the tide of change to places where there were no churches. This tended to break down the churchgoing habits of the native Hawaiians, and the spiritual life of the people suffered.

This new movement is an effort again to bring the gospel to every inhabitant of the island, and in particular to the native Hawaiians, other nationalities being looked after by other agencies. The students of the North Pacific Missionary Institute are being trained for this special gospel work. Under the leadership of Rev. John Leadingham and Rev. Theodore Richards every part of the islands is being visited, and gospel meetings are being held everywhere. The people are visited in their homes. The stereopticon, illustrating scenes from the life of Christ and other Biblical narratives, is used. The work is apostolic in its character and incidents. Many conversions are reported and much spiritual quickening among those nominally Christian. Churches, which have been a weight on the Hawaiian Board for years, are showing signs of a more active life. Pastors are encouraged, and regular pastoral work is increased in power. The old missionary power, which in the first half of this century changed these islands from heathen to Christian isles, is again being displayed.

Honolulu, March 12.

Easter Praise

Across the Winter's gloom
There falls a golden ray,
And from each wild-flower's tomb
The Stone is rolled away.

Christ who was crucified
Is risen! Lo, the sign!
The earth at Easter time
Touched by His hand divine.
—Frank Dempster Sherman.

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field we have left untilled many corners of our single acre, and that none of it is fit for the Master's eye were it not for the shadow of the cross.—Edward Garrett.

The Risen Life*

II. Its Personal Relation With Christ

BY REV. A. E. DUNNING

There are men acceptable to God who have never heard of Jesus Christ. Cornelius was such a man, and beyond doubt he has had many successors. But every Christian knows that he has had a new life given to him through his relation with Christ. He promised it to the disciples; but they did not realize what it was till after the resurrection. Paul best interpreted this new life. He said that he died with Christ; but that he was living again because Christ lived in him. He told believers that they were dead, but that they had a real life which was hid with Christ in God. Christ, the risen One, he said, is our life; and when he shall be manifested to men, we in whom he lives shall be manifested also in glory. He is already manifested, in a degree, and the life of those united to him appears glorious above any other. His first lesson concerning the nature of that life was given to a woman who loved him. It may become to the devout student a new revelation, if he will consider these elements in a personal experience:

1. *The lost Christ.* Jesus "appeared first to Mary Magdalene." Perhaps it was because she most needed to see him. Her home was in a village on the western shore of the Lake of Galilee, near the town where Jesus lived. She had suffered from a terrible disease, probably a violent insanity, which her neighbors described by saying she was full of demons. Across the lake, in sight of her home, was the rocky ledge in which another maniac used to hide whom no one could live with. Perhaps his case was no worse than hers. It is more fully described, showing what a terror he was to all the region till Jesus healed him [Mark 5: 1-20].

Jesus had restored Mary to health, self-control, human companionships. He had given to her everything that makes life valuable. When he died the world became a blank to her, except the place where his body lay. Finding the tomb empty, she ran to tell Peter and John and to ask them to help her find the body of her Lord. When they left the tomb she remained, sobbing her heart out in hopeless sorrow.

Mary knew what she had lost. Few have been able by experience to measure the value of Christ as she had done. Yet he is the source of all that makes human life precious, and to appropriate him is to have God in us. "If thou knewest the gift of God," said Jesus to the Samaritan woman, "thou wouldst have asked of him." That gift is purely personal. No one knows it except by contact of soul with Christ.

2. *The Christ found.* The first word spoken by the risen Christ, by which he was recognized, was the name of a friend. At the word "Mary," the weeping woman hushed her sobs. Her whole being glowed with the sense of a presence dearer than all the world to her. She turned and saw; and with a sudden rush of joy she

threw herself at the feet of her Lord, saying, "O, my Master," and clasped his knees. To others he proved his resurrection by expounding the Scriptures, showing that it had been foretold, and upbraiding them for their dullness. To some he showed his pierced hands and wounded side. He invited Thomas to put his fingers into the wounds. But Mary needed nothing to convince her but the testimony of her own spiritual sense quickened by love. The saved soul knows, without external proof, that its Redeemer lives. Multitudes have found Christ who ask no evidence of his resurrection. They know him. Every one may have that experience.

3. *The Christ kept.* Personal relations with friends, even with the Friend above all others, tend toward selfishness unless they are used in service. Mary knew now that Jesus' love for her was unchanged by his death. But perhaps she would have thought no further than that she was with him again, if he had not said, "Cling not to me." He sent her at once with the great message. "Go to my brethren," he said. "Say to them, I ascend to my Father and your Father." His brethren were hers, his Father and theirs was hers also. The region of her

love opened at once outward and upward. All who were dear to him were dear to her also, and he commissioned and welcomed her into the whole realm of his ministries. She kept close to her Lord by serving him whithersoever he sent her.

The risen life is illuminated and glorified through this personal relation with the risen Lord. All its wealth is his gift. All its strength and sweetness are his presence. All its usefulness is his service. To have him and to serve him is to be risen with him. Each day's experience is proof that he was dead, and that he is alive forevermore.

The Church Prayer Meeting

Topic, April 7-13. The Glorification of the Body. John 20: 24-29; 1 Cor. 15: 35-49; Phil. 3: 20, 21.

Was Christ's glorified body real? How did it differ from his former body? What does its change teach?

[See prayer meeting editorial.]

Missionary Topic. The Retarded Peoples. Joel 2: 28-32; Luke 4: 14-30.

On this most holy festal day
Our praise and jubilee we pay,
And blessing God devoutly pray.

Alleluia!

Let humblest thanks for gifts of grace
To God in all our hearts have place,
Till we behold him face to face.

Alleluia!

—Old Latin Hymn for Easter.



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Illustrated treatise will gladly be sent to those interested.

Tablets and Memorials



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Twenty-four Awards at the Paris Exposition, including the Grand Prix.

* The Sunday School Lesson for April 14. Text, John 20: 1-18; Mark 16: 9-11. International Lesson, Jesus Appears to Mary.

An Old Mine Reopened

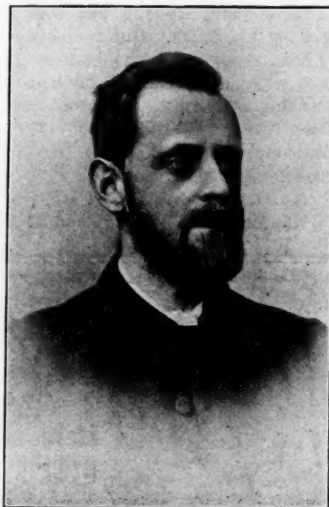
The problems of the higher criticism of the Old Testament are still put aside by many preachers and teachers, on the ground that an adequate statement of the results of criticism has not yet appeared. They need not wait longer. Dr. George Adam Smith has rendered this service in the Lyman Beecher lectures* delivered in the Yale Divinity School in 1899. These lectures contain considerable material which was not included in their delivery, and one of them has been wholly rewritten. Dr. Smith is a master of the Old Testament literature, as a whole, in its parts, in their relation to the times in which they were written and to the world. He possesses a thorough knowledge of the history and methods of critical studies of the Old Testament. Like Dean Stanley, he has much enriched his knowledge of the Bible by his study at close range of the Holy Land, its peoples and their languages, his *Historical Geography of the Holy Land* being, in our judgment, the most helpful book yet written on that subject. He is a reverent student of the Bible, a firm believer in Jesus Christ as the supreme revelation of God, and in the Old Testament as the record of a divine revelation preparatory for the coming of Christ. With this equipment he vindicates the right and outlines the history and accepts the main results of criticism of the Old Testament, holding that "the most advanced modern criticism provides ground for the proof of a divine revelation in the Old Testament at least more firm than those on which the older apologetic used to rely."

Here, then, the problem of criticism which confronts the preacher in his use of the Old Testament is clearly stated by a Christian teacher whose scholarship is both thorough and brilliant. The defender of the traditional theory of the origin and inspiration of the Bible will find in this book distinctly stated what he has to meet in the minds of students of the Bible and what questions to answer in order to satisfy them. But even he will find the book rich in suggestions which will help him to interpret the mind of God to fit men's present needs and strengthen their faith in him. For Dr. Smith is not only an exegete, a historian and a biographer, but also a poet and prophet. He has a sympathetic appreciation of the prophets of the Bible and of the ways of men and women of today to whom the prophets would speak if they were now on earth.

Having defended the right, affirmed the duty, traced the course and described the character of modern criticism, Dr. Smith states the critical view of the historical basis in the Old Testament, concluding that much less of history and narrative has been taken away than has been feared. Yet the reader feels that the amount which has been made uncertain is insignificant in comparison with the removal of the idea in which, perhaps, he has been trained from infancy, that the Bible is a book written or dictated by God himself. This is the fundamental difference be-

tween the old and the new view which meets him on every page. How different, for example, is this method of study of the Bible, the comparison of Israel with surrounding nations, the tracing of their common ideas of religion, from that exclusive consideration of the one chosen nation consciously under the direct guidance of Jehovah, which has been the traditional habit of thought.

Yet to an increasing number how much more reasonable and convincing is the evidence of the guidance in the development of that people by a Leader who was not merely a tribal god but the supreme Ruler of all nations. Dr. Smith's conception of revelation is that Israel grew in knowledge of God as men of all times grow in that knowledge, yet by means of an appreciation of his moral character which can be accounted for only by the fact of a revelation from him. That ap-



preciation which made Israel great makes many peoples great. This conception of revelation does not lessen our respect for the chosen nation, but elevates our ideas of our own relations with God.

Perhaps the fourth lecture, on the proof of a divine revelation in the Old Testament, is the most important, but the next, on the spirit of Christ in the Old Testament, will be read with no less interest, for it is essentially a new interpretation of the pre-Christian Scripture as the prophecy of the Christ. Dr. Smith places the chief emphasis of vicarious sacrifice on the suffering remnant of Israel, and on the human suffering for others rather than animal sacrifices as types. He gives a sympathetic tracing of the growth of the sacrificial idea from the Levitical ritual to the offering of the Son of God and Son of Man for man and woman. "God makes his people's salvation his own concern and effort, and accomplishes this not in power only, but in pain and sacrifice."

The sixth lecture describes the growth of the idea of immortality in the Old Testament, where even to the end, so far as the hope of the individual was concerned, it was faint and dim. The Hebrew had no inherent conception of immortality. The reasons for its absence are to be found in his nomadic life in early times, his want of power of sustained specula-

tion, his tribal and national rather than individual relations with God. While Dr. Smith's treatment of the Old Testament idea of immortality is illuminating, we are not in sympathy with his use of it for today. Christ has brought life and immortality to light for us, and we cannot understand a gospel without the life which the Son of God imparts.

The study of the prophets of the Old Testament is one of the distinct pursuits of the preachers of our time, and the results are already appearing in a new development of the civic conscience. Dr. Smith gives a great impulse to this study. Not less valuable is his review of the influence of the prophets in the early and middle ages of the Christian Era, and of the Reformation period. He describes admirably their influence over such preachers as Chrysostom, Savonarola, Luther, Calvin and Knox. In these studies we come again in contact with the great preachers and exegetes of other times, we see the influence of the prophets in forming political ideals, and note the contrast between their preaching, as citizens and patriots, and that of the apostles who were pilgrims and sojourners. The wealth of scholarship, dignity of style, devoutness of spirit and practical aim do not fail or falter from the first page to the last.

We have been interested to note the impression of Dr. Smith's book on some eminent English preachers, as given in the *British Weekly*. Dr. John Smith dissents strongly from the main positions of the book and believes that his namesake and his fellow-critics are forcing on the British churches the gravest issue they have had to face in this generation. "His criticism may or may not be well founded, but it strikes at the unity of revelation." Dr. J. Munro Gibson declares that since he has read the book the Old Testament has become to him much more grand, impressive and inspiring, and therefore more obviously inspired. So conservative a preacher as Dr. Joseph Parker says: "There may be finer books upon the great theme; if so, they have unfortunately not come in my way. From beginning to end I have felt myself in the hands of a strong man and a wise guide along unfrequented and perilous paths. After reading this book, I feel myself enabled to go with a firmer step towards my pulpit and to declare with a clearer emphasis the great salvation."

Whatever view the student takes of the higher criticism, he will be grateful to Dr. Smith for his great and permanent contribution to the study of the Bible. Whole books stand out before us in this volume, their thoughts and aims framed in the life whose temporary conditions have vanished, but whose doubt and faith and will and emotion abide. This is Bible study in its highest comprehensive sense, the appreciation of messages interpreted by the characters of their authors, and by their times and surroundings; and of their meaning as adapted to our own times and revealing the aspirations of our own souls through the experience and vision of men who knew the eternal One.

* Modern Criticism and the Preaching of the Old Testament. By George Adam Smith, D. D., LL. D. A. C. Armstrong & Son. \$1.50.

The Literature of the Day

A Christian Novelist

The death of Miss Charlotte M. Yonge has reminded the reading world of her wide popularity a generation ago. Author, we believe, of nearly or quite a hundred books, mostly novels, her advanced age—she died at eighty-eight—and the naturally somewhat diminished attractiveness of her later writings have prevented the rising generation from knowing her as well as their parents knew her. Moreover, the rapid, diversified growth of her special department of literature has supplied from other sources the demand which she once so largely filled. Nevertheless, some of her novels, such as *The Daisy Chain*, *The Heir of Redclyffe* and *The Pillars of the House*, probably will long remain in steady demand.

Most of her stories were elaborate and complicated. The fortunes of all the members of a large family were narrated, sometimes in several successive stories. Certain of her characters became household words. She painted different types of individuality, chiefly English, with much skill and the atmosphere of English home and church life envelopes her pages. She always wrote with a high motive, to promote true and noble conceptions of manhood and womanhood. She portrayed the evil consequences of pride, selfishness and impatience of control and the beauty of modesty, fidelity, brotherly kindness to all and loyalty to the highest ideals. Miss Yonge was far from being a great novelist, but few authors at the close of life have a better right to take genuine satisfaction in the influence of their books.

She was pre-eminently a Christian writer. A zealous Anglican, and, perhaps, not wholly conscious of the sweeping and intense nature of her churchly enthusiasm, she none the less exhibited it in such a way that few Christians of other names ever have been offended. She was too truly humble, too sincerely intent to defend and impress vital religious truth, too earnest to build up righteous character, not to render the occasional pettinesses and formalities of her faith and life comparatively insignificant. They amused instead of annoying. Thousands of young people are living nearer to Christ today all over the world, because of impulses received and principles strengthened by reading her books. Christians everywhere will honor her memory.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

BIOGRAPHY

Life and Letters of John A. Broadus. By A. T. Robertson. pp. 462. Am. Baptist Pub. Soc. \$1.50.

A biography of one of the most eminent of Southern Baptist educators and preachers. Largely in extracts from his own correspondence. Dr. Broadus was long a professor in the Southern Baptist Theological Seminary at Greenville, S. C., and for some years its president. He was an author and especially serviceable in connection with the International Sunday School Lessons Committee. He was Lyman Beecher lecturer at Yale in 1889. A spirited, sympathetic account of an honored Christian leader.

Alfred, the West Saxon. By Rev. Dugald Macfadyen. E. P. Dutton & Co.

One of the series of *Saintly Lives*, edited by Rev. Dr. R. F. Horton. The author, another British Congregational pastor, has done a superior piece of work. It presents the results of expert historical research in regard to King Alfred's times, character and labors, and it does this with engaging simplicity, spirit and good judgment. Probably there are not many biographies of King Alfred, but it is safe to say that no other supplies the reader with what he desires to know about the famous king in a more scholarly or agreeable form. There are illustrations, including a traditional portrait of much interest.

Masters of Music. By Anna A. Chapin. pp. 396. Dodd, Mead & Co. \$1.50.

Biographical and critical. Tells of Palestrina, Handel, Bach, Haydn, Mozart, Beethoven, Schubert, Chopin, Mendelssohn, Liszt, Wagner and others, twenty in all. Includes lists of their chief compositions. Graphic in manner. An excellent popular hand-book for those who wish the principal facts about each in small compass. Has some portraits.

George Leon Walker, D. D., 1830-1900.

This volume, privately printed, is a pleasant memorial of an honored and beloved life, which certainly deserves also a more elaborate record. A fine likeness serves as frontispiece. The book includes a memorial sketch and various tributes, a number of poems by Dr. Walker, selections from his outlines for talks in prayer meeting, sixteen of his sermons, and an account of the exercises when the tablet to his memory in the First Church, Hartford, was unveiled. There also is a bibliography of his more important publications.

Louis Agassiz. By Alice B. Gould. pp. 154. Father Hecker. By H. D. Sedgwick, Jr. pp. 157. Small, Maynard & Co. 75 cents.

Two of the neat little *Beacon Biographies*. Excellent in substance and treatment.

FICTION

The Making of Christopher Ferringham. By Beulah M. Dix. pp. 453. Macmillan Co. \$1.50.

Undeniably forcible, piquant and touching. A high-mettled, roystering sprig of old English stock is in the uncongenial atmosphere of colonial New England. Lovable in his most devil-may-care moods and actions, unselfish as reckless, the hero captivates one early, and the record of his checkered career until honor and love crown his sufferings is followed eagerly. In some respects the best of all the colonial novels thus far. There is more real human nature in it than in most of them.

A Little Grey Sheep. By Mrs. Hugh Fraser. pp. 403. J. B. Lippincott Co. \$1.50.

A story as sad as it is brilliant. It is warped and spoiled human nature, for the most part, to which the reader is introduced. But the heroine's unselfish and splendid nobility is all the brighter by contrast, and the story, bitter though much of it is to the taste, leaves pleasant recollections and drives home some wholesome lessons.

Love and Honour. By M. E. Carr. pp. 366. G. P. Putnam's Sons. \$1.50.

Vigorous but overwrought in plot. A German story, more dramatic than likely, and not sufficiently interesting to justify the liberty taken with probability. Yet it contains much fine work here and there.

The Disciple. By Paul Bourget. pp. 341. Charles Scribner's Sons. \$1.50.

A dreary story of a miserable example of French morbidity. Why any one of real ability, like M. Bourget, should waste it in such unwholesome psychological introspectiveness is hard to conceive. Possibly in the original the French style is an attraction. But the English of the translation is not one, and the story as such is repulsive.

MISCELLANEOUS

South Carolina in the Revolution. By Dr. Edward McCrady. pp. 899. Macmillan Co. \$3.00.

French Life in Town and Country. By Hannah Lynch. pp. 311. G. P. Putnam's Sons. \$1.50.

In the series of *Our European Neighbors*.

The author knows her France well and is gifted with uncommon powers of entertaining description. Her successive chapters are short, striking essays, on topics domestic, social, literary, artistic, educational, religious, political, etc. She has a keen insight and a wide range of observation. She sees and says little or nothing of the lower, baser side of French life, although admitting the fact of it, and her cheery, hopeful, enthusiastic appreciation of the France that is, and confidence in the France that is to be, are catching. Her chapters also have unusual literary merit, apart from their significance.

An American with Lord Roberts. By Julian Ralph. pp. 314. F. A. Stokes Co. \$1.50.

Fresher than most of the recent volumes on South Africa. Tells some plain truths about both British and Boers. Exalts Lord Roberts but thinks the British army in general more noteworthy for pluck than for wise leadership. Does not express large hopes of a great future for South Africa and advises intending settlers to be cautious. One of the most readable of the war volumes but rather light in quality.

Campaign Pictures of the War in South Africa, 1899-1900. By A. G. Hales. pp. 303. Cassell & Co., Ltd. \$1.50.

Miscellaneous and rhetorical. Apparently made up from old letters for the most part and valuable chiefly for comments upon minor matters. Adds nothing of importance to what has been said often before. But marked by a spirit of fairness and kindness.

Australasia the Commonwealth and New Zealand. By Arthur W. Jose. pp. 164. Macmillan Co. 40 cents.

A volume of the *Temple Primers*. Handsome and convenient.

Julius Caesar and King Henry IV. Part I. By William Shakespeare. pp. 115, 134. Macmillan Co. Each 35 cents.

The Chiswick edition of Shakespeare. Clear type, attractive binding and a few good illustrations are its attractions.

Notes

The London *Academy* recently offered prizes for the best opening and concluding sentences of an unwritten novel. An odd sort of competition!

The Macmillan Co. published 545 works in 1900, of which one-third were by American authors. Over a million and a half of copies of these books were printed.

Judge Colt, of the United States Circuit Court, has just ruled that the name of any one who takes out a copyright must be inserted in the notice of every edition published, or the copyright is vitiated.

The statement which is going about that the poet Longfellow was for a time under censure at college is contradicted authoritatively by Mr. G. T. Little, custodian of the records of Bowdoin College covering the period of Longfellow's student life.

Mr. W. W. Astor's volume of stories, which he has forbidden to be published or sold in the United States, thus casting a gloom over our nation, has not, sad to say, met with any great favor in the England where, before he made his famous social blunder, he supposed himself so firmly established. The London journals advise him to study French before trying to write it, and declare frankly that his stories are of small account.

The interest of the Old New York Exhibition at the Lenox Building should stimulate others of our older cities to hold similar exhibitions. They are of lasting value as well as of present interest. The manuscripts, maps, views, newspapers and other relics give the modern visitor an idea of the past obtainable in no other manner so well. The first newspaper in the city, of which an original file was in the exhibition, was the *New York Gazette*, established by William Bradford in 1725.

Old Bowen's Legacy *

BY EDWIN ASA DIX, AUTHOR OF "DEACON BRADBURY"

CHAPTER XIV., CONTINUED. THE CATASTROPHE

Even before the arrival of Coe and the professor the hall had begun to fill. There were no reserved seats, and every one sought to come early. Peter Merritt, sitting importantly behind a table at the entrance door, found himself steadily busied in taking or selling tickets and giving change, and the deaf old janitor soon discovered that the rows of benches would be insufficient, and, with one or two volunteers, began to hurry in extra chairs from an adjoining room.

The hall, of fair size, was not precisely adapted for entertainment purposes, but it was all that Felton possessed. There was scaffolding for a stage, which was put up on occasions like the present. It was an unusually high stage and inconveniently inaccessible from the front, save by a small movable set of steps at one end. As there were no flies or points of side entrance to the stage, most lecturers and showmen were forced to ascend it by these steps, either before or after the curtain was drawn aside. Secor's construction of a rough partition across the rear where the stage narrowed, and of a door cut through this, gave a small space behind, where Coe and he might remain out of sight till needed for the final scene.

When the curtain was withdrawn and disclosed to the audience the figure of the professor standing before the candle footlights in irreproachable black and white, it disclosed to him, on the other hand, a house full to the remotest corners, a dense row of "standees" filling the space behind the seats. His eyes gleamed with gratification, and the fingers of his thin, nervous brown hands worked with manifest excitement as he stood facing the silenced audience. Indeed, almost the entire population of the town was before him. Lawyer Clark and his wife were there; so were the Bradburys, even Nathan himself, who went out so little nowadays; Mr. Pickering and his daughter Mattie had prominent seats; and there were also there the Kembles and the Sayres, the Reeds, the Leavitts, Miss Jewett and Ann, Miss Lorinda Park, the Wheelers, of course, with 'Vinie and Bruce; and Burt Way in another part of the hall, his glances continually drawn toward 'Vinie, despite his determination to look the other way. Even Tom Henry and Sneezer Watkins and their families were present, Tom having recovered from the accident of his broken leg, and Sneezer having had an extra windfall of a dollar or two by some recent profitable odd job. It was emphatically a paying house, and Franco had abundant incitement to meet and if possible to surpass its expectations.

His dark eyes flashed here and there along the rows of faces before him, as, with much *empressement* and with a certain nervous tension, he made a step forward and delivered his voluble introductory harangue.

The legerdemain and juggling proved even more brilliant than at the exhibition

at Hingham. Franco seemed to be on his mettle. His feats went off with marvellous *clan*, and the hand-clapping and foot-pounding were frequent. The hall became close and hot, but the audience little noticed this as they leaned intently forward, genuinely absorbed in the performance. The Frenchman himself grew quicker and quicker in his motions. When the curtain was finally closed, as a preliminary to the last and crowning act, Felton was enthusiastic; while Coe, coming through the rear partition door upon the stage to arrange for the ensuing scene, found the conjurer panting heavily, bathed in perspiration, and worked up to a high pitch of stage triumph and excitement. He waved Coe off for the moment with a curiously fierce and almost vindictive look, his eyes glittering strangely. Coe wondered rather scornfully at this agitation over what was to the performer but one of many country exhibitions. The Frenchman recovered himself instantly, however, as Secor too came out, and the three proceeded to arrange the properties for the coming climax. The lay figure was in readiness at the rear, bound to a duplicate door. When all was prepared, Garrett Coe, hastily pulling on the dark down gloves which matched the figure's, slipped outside by a window at the rear of the stage and hurried around to the front, where he entered quietly behind the throng of standees.

Once more the curtain was withdrawn, and Franco, still visibly excited, explained what he was about to do. When he ended, and, announcing the name of Garrett Coe as the one who was to be vivisected, called on the latter to appear, the interest and excitement in the hall leaped to a high pitch. There was a simultaneous movement of heads and craning of necks, and many who were sitting stood up for a better view, as Coe quietly forced his way through those standing at the back and marched up the aisle in the center. His face was pale, and he himself had caught something of the pervading spirit of excitement and trembled just a little with a touch of stage-fright. It was scarcely to be wondered at, for this conspicuous appearance could not but be intensely trying to him. The marks of his winter's illness and hard work were upon his face besides, and a low murmur of surprise and almost compassion ran through the hall as he made his way toward the footlights and, turning to the left, ascended the stage by the small, movable set of steps.

"Now, genteelmen," called out the professor, in brisk, electric tones, "will two of you please also to step up to ze stage and asseest me to bind Monsieur Garrett Coe securely wis ze rope?"

Walt Hopkins and Cheever Hayes sprang promptly forward and ascended the steps to the platform. The professor produced a length of clothes-line; Coe took his position with his back to the closed door in the partition at the rear of the stage, and the two volunteers proceeded, after a word of greeting to the farmer, to bind him securely to the pegs fixed for the purpose in the door.

"As tight as you like," admonished Monsieur Franco. "Zere is no deception about zis."

The binding was faithfully and thoroughly done, and Coe stood pinioned,

gloved hand and booted foot. He returned unflinchingly the gaze of the myriad eyes bent upon him.

"Step down, please," said the professor, abruptly, to the two helpers. They obeyed rather surprisedly, having expected to remain on the stage as close witnesses. Coe himself was slightly surprised, remembering that the witnesses at the performance in Hingham had remained.

Franco reached down and lifted up the short, movable set of steps, placing it upon the stage. He then stepped to Coe's door, as if to inspect his bonds, and conspicuously fastened the door with the bolt. The audience noted this with approval, but Coe wondered at it as seeming to defeat the accomplishment of the trick. Still, with quick steps, the Frenchman moved to a side table and took up his formidable, sharp-pointed carving-knife and also another small object, which he pocketed. As he advanced to the front of the stage, the knife trembled a little in his clasp, and the spectators were momentarily startled at his realistically sanguinary expression.

"Ladies and genteelmen," he said, loudly, "in zis little tragedy you are to imagine zat zis man is my enemy. For zat reason I cut him, zen I am perhaps sorry and restore him. You are to imagine zat I haf long hated zis man, zat I worked for him on ze farm last summer, at a time when I was out of luck and when my stage property was held for debt in Rutland. I had not zese w'iskers zen. He kicked me off ze farm—kicked me, you understand, eh—me, a Francais, well born and proud—and insulted me." The audience enjoyed the dramatic little tale, but Coe felt a sudden vague start of fear as he realized that the gesticulating professor was narrating fact. Franco spoke rapidly on.

"I swore to haf revenge. I was coming here zis week, when I meet him in Hingham, and know him, and haste to plan zis spectacle. I hate him, you understand? My honor must haf sateesfaction." The man's earnestness was very real, and the listeners were vastly pleased. Coe could utter no word. "Eet was enough to wound him. Zat I was going to do. I care nossing for ze consequences. Is eet not honor?" His voice rose higher. "But I come to hees house zis night, and I find he haf stolen my little girl—Joline is my name, Franco ze stage name—and he taunt me wis cruelty, and say he weel not ever gif her up, and I know he weel not, and he rob me of my child!"

The knife waved in the air.

"And for ze one sing—ze kick—I wound him."

"Help!" cried Coe, suddenly.

"And for ze ozzer, I kill him!"

There was a swift thrill of panic in the audience. Coe struggled violently to get an arm loose, and instinctively shouted again. Tom Secor at the rear heard him and tried to wrench open the door, but the bolt and hinges held securely.

"Stand back!" yelled the mad Frenchman, brandishing his savage blade with the left hand, and with the right whipping out from his pocket a gleaming revolver. "Eef any of you climb up here, I shoot. I am going to kill zis brute, Garrett Coe, wis ze knife, before you all,

*Copyright, 1901, by Edwin Asa Dix.

as I haf advertised. But I shall not bring him to life again!"

There was a rush for the high stage. Men swarmed at it from all directions. Far at the rear of the hall a woman's shriek rose above all the other noise in the room. The Frenchman, now clearly beside himself with passionate frenzy, discharged his revolver, though without effect. Then, before the rescuers could struggle to a footing on the platform or the desperate wrenches of the carpenter behind the door could loosen its fastenings, Franco had leaped back to his bound victim, and with his left hand he drove the long, keen knife deep into Coe's shoulder, the blood spurting forth at the act.

The madman had no time for a second blow, for the rescuers were upon him and he was borne down by a dozen iron hands, while men cut and tore loose Coe's bonds and caught his insensible form as it fell released.

But penetrating through all other sounds rose again a distracted shriek at the rear of the hall, and a woman was seen wildly forcing her way forward through the throng. She had dashed off a veil she had worn, and at sight of her face all, even the most excited, instinctively made way. It was Mrs. Coe.

Few in Felton ever forgot that thrilling night. The Frenchman, still yelling imprecations and now frothing at the mouth, was savagely bound with stout pieces of the clothesline; while Mrs. Coe, swiftly assisted toward the stage and then bodily lifted upon it, was on her knees at her unconscious husband's side and seeking desperately to stanch the flow of blood. 'Vinie had sprung toward the stage even before her, and the two met once more face to face over the man's prostrate body.

The village doctor was also prompt to reach the stage. The stab was in the left shoulder, and though deep and dangerous he pronounced it not necessarily fatal. He soon had the flow of blood arrested and temporarily bandaged the wound. The door was lifted from its hinges to serve as a stretcher. The Clarks, who lived near the hall, urged that Coe be carried to their home; and many others, including the Wheelers, likewise offered their houses. But Mrs. Coe, who little knew the reduced resources of her old home, pleaded for the doctor's consent to his being taken directly there, and finally won her point. Preparations being made, the litter was raised and carried off by willing and tender hands, while Mrs. Coe and 'Vinie, with the scared Bruce, were accompanied by many of their friends as they followed after it. The town seemed then and there to take the stricken family to its heart once more and unreservedly—a public rarely doing things by halves. The Wheelers furtively slipped around to their own house on the way to the Coes', and hurried after the party later with a basket of supplies, which they wisely guessed might be needed in the depleted larder.

Those remaining in the hall deliberated over their prisoner. But while they stood over him, watching his vindictive grimaces and listening to his incoherent and violent raving, a sudden change came upon him. His face flamed a fierce purple; his eyes, coal-black and glaring,

seemed as though about to start from their sockets; his voice gave way; he made a convulsive movement to rise and fell stiffly back.

The doctor, who had gone with Coe, was instantly sent for and came hurrying in again.

"Dead," he said, curtly, after examining the body. "Apoplectic fit. No wonder! A good riddance, too, I should say."

[To be continued.]

Dr. Gladden's Sure Word of Easter Hope

Dr. Washington Gladden, to whom so many look for strong, sane words touching various human interests, has put once more a large public under obligation to him by a fresh and luminous treatment of the great theme of the future life. His latest booklet, entitled the *Practice of Immortality*, contains so much that appeals at once to the intellect and the heart that we cannot forbear making extracts from it. He writes us in his usual modest vein about this sermon—for we suppose that was its original literary form—saying: "It is little, but to me it is worth a great deal; nothing that I have ever said has gone home as this has done, and I want it to be a comfort and strength to many."

Dr. Gladden's text is the verse in Second Timothy beginning, "For I know him whom I have believed," etc. The personal note dominant throughout the discourse may be inferred from one of the introductory passages:

"The mighty shadow of the great unknown has risen more than once of late athwart my path and laid its spell upon me, and I have been forced to think of the questions that it raises. One and another of those whose friendship has for many years been very precious to me—with whom I have taken sweet counsel, whose comradeship was full of inspiration and solace—have gone suddenly away into the darkness; without a sign or a warning they passed; I had not known that they were not standing in their lot and doing their work as of old; the first tidings that I receive is that they are not any longer in this world."

Dr. Gladden goes on to urge the importance of assuming, as scientists do, certain fundamental facts, and declares that it is reasonable, that it "makes sense of life," to assume that there is a good God, and he urges men to act on that assumption.

"Assume the affirmation instead of the negation of life beyond the grave. Assume it, just as you assume the uniformity of law, the universality of love. Indeed, after you have assumed God, you cannot, without doing violence to your reason, fail to assume immortality, for if love is the heart of the universe, the universe is not a fraud, and the deepest instincts of our lives can be trusted. Assume that they are telling you the truth, and build your life on that foundation; live as you ought to live if life goes on forever and the future is the harvest of the present. Think, as you must think, if there is a day after today, and the eternal years of God belong to truth and justice and righteousness. Bring your own

sorrows, disappointments, losses, struggles, privations under that æonian light and consider them there. Let that light shine into the city slums, into the sodden faces of the sinking throng, into the lives of the men and women who have been the victims of greed and cruelty, into all the hopeless entanglements of earth and time. Think of all these children of men as heirs of immortality, and as the sons and daughters of One whose mercy endureth forever. What a great uplift of hope and confidence and courage comes to you with this assurance! If this is true, God's in his heaven, and it is all right with the world. If this is true, life does make sense, and all the tangles will be straightened out in God's own time. It is worth while to fight and wait and endure; the end is sure. The spring renews her promise, the sunrise tells again of life after death, and the stars rekindle in our hearts the assurance of hope. We walk abroad under the sun with the light of God in our faces, and in the slow watches of the night we

"Hear at times a sentinel,
Who moves about from place to place,
And whispers to the worlds of space
In the deep night that all is well.

"My two friends who have disappeared behind that Shadow were not afraid of it. It had often fallen athwart their path, but it had no terrors for them. I never heard from either of them a note of apprehension. They were living the immortal life every day; how was it possible for them to doubt its reality? As life wore on with them into the sunny afternoon, and ripening wisdom made them more sure of their relations to the universe, there must have come to them a deepening consciousness of an outfit of natural powers wholly unsuited to this span of earthly life; a growing sense of time as only the beginning of existence, the threshold of achievement; a certainty that for the mighty inward imperative which summoned them to be men, to complete their manhood, there must be time and room somewhere in God's universe. And so I cannot doubt that they went away into that darkness with a great expectation in their hearts. They are in the light now, with many more, dear to you and me. They understand some things better than we do, no doubt. Yet for them there are yet problems to solve, summits to gain, manful and helpful work to do. They would not be happy in any other kind of world.

"So, comrades all, who have gone on, and to whom the Great Hereafter has become the Glorious Here, we send our thoughts after you today with no misgiving. We are one with you—living the same life, the Eternal Life. The frontier of mortality is but an imaginary line. With the great multitude of heroic and faithful men on the earth, who have accepted their inheritance of immortality instead of waiting for it, and have traveled on through all their days in the joy and strength of it, we seek to join ourselves. It is their voice we hear, ringing through the poet's martial lines:

"No, at noonday, in the bustle of man's work-time,
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be:
'Strive and thrive,' cry, 'speed, fight on, fare ever
There as here!'"

(This booklet is published by McClelland & Co., Columbus, O.)

A Page of Maine News

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

A Well-Rounded Service

The resignation of Rev. J. L. Jenkins, D. D., of State Street Church, Portland, closes an honorable and notable career of forty-six years in the pastoral office, covering service in Lowell, Salem, Hartford, Amherst and Pittsfield. Born in this city where his father was pastor, it seems fitting that his closing service to the churches should be rendered here.

From a supply of State Street Church eight years ago, with no thought of candidating, has grown this pastorate in a church in many respects the strongest of any name in the state. The exacting demands of such a position have been fully met and the pastor has made a large place for himself in the best life of the city. Now, at the age of seventy-four, he lays down this work, to the surprise and regret of his people. Though his eye is not dim nor his powers abated, as preacher, student, counselor and pastor he has certainly earned the relaxation which his many friends hope he long may be spared to enjoy.

Not only has the work of this pastorate been fully sustained, but Dr. Jenkins's wisdom, experience and sympathy have ever been at the service of his brethren and the churches throughout the state. His sermons and addresses on special occasions have been numerous and notable, while his influence in council, association, missionary and conference work has been constantly growing. Most of the time he has been a working trustee of the Maine Missionary Society, of which he is vice-president and chairman of the executive committee. Also he is chairman of the Cumberland Ministerial Association.

While wishing to lay aside pastoral duties at the close of his year, in July, Dr. Jenkins announces his readiness to render any assistance desired in completing arrangements for the session of the National Council, to be held in State Street Church in October. When his Portland duties are fulfilled, Dr. and Mrs. Jenkins expect to reside with their children in Boston.

E. M. C.

Aroostook Arrows

The only self-supporting churches in Aroostook Conference are Island Falls, Fort Fairfield and Presque Isle. Fort Fairfield is acknowledged to have as fine a set of business men as any town in the state. The church has recently become independent, after having received about \$6,000 in twenty-two years from the Maine Missionary Society. Rev. D. P. Wilson is pastor.

Rev. J. A. Spencer has been at Presque Isle a year, and nine members have been added. The missionary appropriation has been largely reduced since his coming, and the attendance has increased fully twenty-five per cent. The Endeavor meetings show an even larger increase, and are full of interest and enthusiasm. The Ladies' Circle has almost doubled in membership and has contributed \$100 toward the church debt. The present spiritual success is largely a result of the midweek service which, in spite of severe weather, has been well attended. This church reached self-support March 1.

At Houlton, where Rev. D. E. Putnam began work about a year ago, individual cups have been introduced. A primary department has been organized in the Sunday school with new and approved methods. The credit for this department is due to the efficient pastor's wife, who has been gladdened by the gift of chairs and a table for the little ones. Mrs. Putnam was formerly secretary of the Penobscot County Christian Endeavor Union. Much interest has been awakened on Sunday evenings in the pastor's talks on the his-

tory of Congregationalism. A new manual is soon to be issued. The church recently observed its first roll-call with supper. The circular letter of invitation included "all who habitually worship with us, and who regard this as their church home." This church expects soon to reach self-support.

The meeting house at Sherman Mills is being reconstructed. It is the only one in the village. Bricks for the foundation were secured by buying the basement of an old mill. Fifty thousand bricks were dug out by the men, and the women of the circle spent six days with hammers and hatchets removing the old mortar. The outside of the new building is finished and painted, and a new bell has been hung, all at a cost of \$1,200. Half that amount is urgently needed to complete the inside. The church sustains two mission fields in summer. A mortgage of \$500 on the parsonage has been paid. Rev. Frederic Parker, recently ordained at Chatham, Mass., is a child of this church, and was one of fifteen young people converted here a few years ago. Rev. I. C. Bumpus has been pastor for twenty years.

No other county in the state is so well advanced in agitation for enforcement of law as Aroostook. The last Republican county convention passed a resolution condemning the Bangor license system, and calling upon the officers to enforce the law vigorously. The county commissioners are all active workers for prohibition. The county attorney also does his part. In the lower courts the justices, in most cases, are ready to give jail sentences in addition to fines, and when appealed it is easy for the judge to affirm the decision of the lower court. The weak spot in the official force is the sheriff.

Prohibition loses one of its most faithful friends, and the county an exceptionally good man, in the removal to Waterville of Rev. C. E. Owen, until recently pastor of the Baptist church at Houlton. Mr. Owen is treasurer of the State C. E. Union. Congregationalism and Christian Endeavor sustain a great loss in the resignation from Patten of Rev. George E. Lake, to go to Stratham, N. H. He was the energetic president of the Aroostook C. E. Union, and he and his wife have made their influence felt far beyond the limits of their parish.

C. D. C.

Our Bangor Searchlight

Much interest is shown in the Lenten services held in the larger centers of population. The interchange of pastors in these meetings with the intent to quicken and deepen the spiritual life of the churches is broadening and intensifying the spirit of fellowship. The pastors of Bangor, Rockland, Waterville, Portland, Brunswick and Bath are enlisted in the movement.

Rev. James Ramage, after a successful pastorate of eight years at South Brewer, goes back to Vermont. He will be greatly missed by the Penobscot Conference, of which he was a faithful and valued member. Mr. Ira Partington, of the Senior Class in Bangor Seminary, is to succeed him.

Rev. Pearley J. Robinson, having faithfully served the church in Orono since 1889, has resigned. The church is in a more hopeful condition than before for several years. Ten or twelve young people, two from the senior class of the State University, have signified a desire to unite with the church at the next communion. Rev. Charles Whittier, state missionary, has changed his residence from Orono to Bangor.

The First Church in Brewer is an important factor in the life of that thriving little city.

Nine members were received in January and the same number are to come at Easter.

The visit of Dr. F. E. Clark to Bangor in March was universally welcomed. In the course of his address at Central Church he strongly indorsed the character and worth of Dr. Ament of China, whom he considered unjustly attacked and maligned. PHILLIPS.

A Glimpse of Portland Churches

Early in the pastorate of Rev. E. P. Wilson at Woodford enlargement and extensive repairs of the church building left a debt of nearly \$15,000. At the beginning of 1900 about \$3,000 remained unpaid. Then came the heroic proposal to close it out during the year, and the new year saw its fulfillment. During this pastorate, which began in 1888, no church in the state has seen more rapid and permanent growth in every direction.

At Williston a quiet deepening of the spiritual life has resulted in twenty-eight members added at the two communions since the new year, all but two on confession. As a part of the forward movement in the state Dr. Baker is during this week preaching eight times to large audiences at union meetings of the two churches in Bath, whose pastors each give a week's assistance to other churches. C.

Dr. Ament's Latest Letter

Last Saturday Sec. Judson Smith received a letter from Dr. W. S. Ament, from which we make extracts that, to our mind, effectually dispose of the accusations of his critics.

"You inquire as to the matter of indemnity and the method of procedure. Nothing has been done except after consultation with colleagues and the full approval of the United States minister. I will secure a certificate from Mr. Conger to that effect. As to leaving an 'unpleasant memory' if collected by missionaries in person, I am more than convinced that this was the best way for all concerned. Always we had the full support and approval of the local officials, who acted with the knowledge of Li Hung Chang and Chang Yen Mao, Li's right-hand man, who settled as to amounts and method of collecting. In fact, by doing it in person, the missionary saved the guilty villagers from any amount of squeezing from underlings and unauthorized bullies, who have been doing a vast amount of injury. . . .

"I have been first in the field, had the largest field of any one man, have, unfortunately, had more contact (being between Peking and Paotingfu) with the military, and hence have been made the scape-goat for all the mistakes and rascalities that have happened in regions that I have never entered. I welcome the closest investigation. I have granted an interview to a correspondent of the New York Sun, and expressed fully my views on a great many subjects, and, being somewhat exasperated by the attacks made, I may not have replied in the wisest way. But even to that interview, which I revised, Dr. Sheffield gave his approval, saying that it was time some one took notice of the indignities heaped upon us. No correspondent who has called upon us has taken the views adverse to our methods. . . .

"We have left no disgruntled people behind us and there is no Christian even dissatisfied with the arrangements. I count myself most happy in the conclusion of matters in this way, and feel that our field is ready for the preacher, and he need have no fear of interference, as the officials and gentry in our eight districts are our friends."

Life and Work of the Churches

The Still Week

O Cross, our one reliance, hail!
This holy Passiontide avail
To give fresh merit to the saint
And pardon to the penitent.

Special services have become so general during Holy Week in Congregational churches as to be practically universal. Not many years ago this observance was a comparative innovation, at which many looked askance; but its fitness has so endeared it to the hearts of believers that its discontinuance would now be keenly felt as a distinct spiritual loss. It is the center of interest in the religious year—the natural week of prayer.

In most cases the addresses commemorate the last week of our Lord upon earth, and music, thrilling and exalted, is a great help in revivifying these experiences. At Dedham, on the evening of Palm Sunday, an illustrated lecture on the Passion Play rendered a like service.

At Dane Street Church, Beverly, Dubois's sacred cantata, *The Seven Last Words*, was given on March 24 and 31, accompanied by explanatory Scripture readings by the pastor, Rev. E. H. Byington. The general topic of Dr. Virgin's services at Plymouth Church, Worcester, was *A Week with Christ*. They were preceded by Lenten lectures on these topics: *The Sistine Madonna*, *The Women of the Mayflower*, *Mothers of Distinguished Sons*, *St. Francis of Assisi*, *Chrysostom*, *Augustine*. The subjects of Rev. W. H. Rollins at Blackstone deal in superlatives, which, however, seem fully warranted: *The Highest Love*, *The Broadest Life*, *The Deepest Suffering*, *The Freest Gift*. Meetings for the young are also held on Wednesday and Thursday afternoons. The pastor is assisted by Rev. F. L. Bristol of Uxbridge.

At Auburndale on Palm Sunday the choir gave Stainer's *Crucifixion* very effectively. On the evening of Good Friday it unites with the Episcopalian and Methodist churches in a service held in the Methodist church.

Rev. F. J. Goodwin of Pawtucket, R. I., has called in the aid of clergymen of six denominations, who have preached Lenten sermons based on the general subject, *Christ the Center of Faith and Love*. To his training class of young people he has been giving a series of Plain Talks on *What It Is to Be a Christian*. Good Friday is signalized by the rendering of Stainer's oratorio, *The Crucifixion*.

Holy Week, as such, was never before so generally observed in New York. Churches that have been holding daily services for the last few weeks found interest at its height and attendance augmented. Dr. Jefferson preached each night at the Tabernacle. West End Presbyterian, Epiphany Baptist, Metropolitan Methodist and many others held services. Good Friday Passion services, lasting from twelve till three o'clock, are held in twice as many Episcopal churches as heretofore. The Baptist church mentioned made its services specially evangelistic, but most others were devoted to instruction. The number of churches to report the largest accessions of any year in their histories is large, and it is certain that the April communion will see many enrolled.

At First Church in Jackson, Mich., Rev. W. E. Strong, pastor, the effect of the commemorative services was enhanced by the singing of the great Christian hymns and by short readings from modern writers on the Life of Christ. The Christo-centric quality was symbolized on the program by setting the words of the hymn, *In the Cross of Christ I Glory*, around a scarlet cross.

The pastor at Fond du Lac, Wis., has provided a series of eminently practical topics, centering around *The Wider Mission of the Church*. In his Friday class for adults he has been having conferences on the creeds,

the sacraments and problems of present day discipleship. The church at Prescott has issued a list of thirty-three Scripture readings for the eight days, including Palm Sunday and Easter.

All the churches of Lincoln, Neb., united in fellowship meetings at Plymouth, Rev. John Doane, pastor, March 26-April 7. On one evening a song prelude included six hymns of the crucifixion. On Good Friday Stainer's *Crucifixion* is to be given, and Schaeffer's cantata, *The Risen King*, is announced for Easter. The program is enriched with a cut of Hoffmann's *Gethsemane*.

Golden Anniversary of South Church, Brooklyn

South Church, Brooklyn, celebrated its fiftieth anniversary on Sunday, Monday and Tuesday of last week. Dr. Lyman preached a historical sermon Sunday morning, outlining the events of the past half-century and telling of the work that had been done by the church. Taking for his text, "A little one shall become a thousand," he told of the growth of the membership from twenty to about 1,150, despite a constant movement of population in later years into the more attractive residential sections. Its only debt, one of \$20,000, was early extinguished, and this was followed by the establishment of a flourishing mission and the erection of a suitable building, all costing another \$20,000. Next, the main church facilities were increased at a cost of \$30,000, paid when the work was done. Its organ, one of the finest in the country, was the generous gift of a member.

In the afternoon the Sunday school held a joyful celebration, the children of the chapel school coming to the church and meeting with the home school. The Sunday evening service was given up to the reading of five papers, by workers in the church, who rehearsed the history and work of different departments. The clerk of the board of trustees, William P. Richards, gave the financial history, the superintendent of the home Sunday school, William Mackey, told the history of that school, and the other papers were devoted to the Fourth Place School, the women's work and that among young people.

An interesting meeting was held Monday evening, when neighboring pastors extended their congratulations. In introducing the speakers Dr. Lyman announced that he had celebrated the twenty-fifth anniversary of his pastorate two years ago; that the anniversary of the church was being celebrated now and he preferred to hear nothing about himself. Notwithstanding this admonition every speaker took the opportunity to express his appreciation of Dr. Lyman as a man, as a neighbor, and as a fellow-minister. Dr. Kingsolving, the rector of Christ Episcopal Church, told the people that South Church was facing bravely, nobly and successfully the problems of a down-town church. "I believe, with Dr. Lyman," said he, "that there is a sanctifying spirit in a down-town church." Other congratulatory addresses were made by the pastors of Tabernacle Baptist, Strong Place Methodist, Westminster Presbyterian and First Place Methodist Churches.

The last service of the anniversary was held Tuesday night, when the church was thronged to hear Dr. Edward Taylor of Binghamton, pastor of South Church from 1863 to 1867, Dr. McLeod and Dr. Meredith. Dr. Taylor is almost eighty years old. He told of his coming to South Church as a candidate, and of the call which he received. "When I came," said he, "the congregation wanted to build. We did build, and a pretty good church, too, for forty years ago. We didn't let any debt rest on the church to hand down to future church

members, either. Many of the bricks in this building were put there by the money of Sunday school children, who raised three cents for each two bricks." Dr. McLeod and Dr. Meredith made brief addresses, in which they expressed appreciation of South Church and of its work, and extended the congratulations of the denomination in Brooklyn on the completion of fifty years of active service.

At the close of the addresses Dr. Lyman presented the trustees with the vouchers for the golden jubilee endowment fund, which amounts to \$30,000. It was contributed by 236 subscribers and represented the offerings of the poor as well as of the more well-to-do of the congregation. At the close of the exercises a reception was held in the church parlors.

Co-operation in Berkshire

Few sections of New England are blessed with more favorable conditions for successful church work than is Berkshire. For one thing, here is complete freedom. Theological disputes never crossed the divide, and as a result the atmosphere is remarkably clear and no preacher feels the slightest constraint in his utterances. Whatever unhappiness may fall to the minister in Berkshire, this particular trial is unknown to him.

Another advantage, equally conspicuous, is the ministerial fellowship which includes all denominations, in which agreement is far more in evidence than disagreement. The ministers' club of Pittsfield is a broad and free association of all the local Protestant clergy. It meets monthly, discusses a paper and takes action on matters of public interest. Recently it assumed a definite position on the divorce question. Its spirit of fellowship is singularly broad and fraternal.

The same spirit exists throughout the county. Churches willingly co-operate in the common cause. This sentiment was shown in a refreshing way at a recent conference in Pittsfield, to which were invited the clergy of all the Protestant churches in the county. The plan was developed by our county minister, Rev. S. P. Cook.

The conference, which lasted nearly three days, opened with a Moody memorial service in the First Church. Dr. C. I. Scofield of Northfield made an impressive address and the audience included representatives of all the local churches. At later sessions steps were taken toward a closer co-ordination of work in the county, the effort being to repair all the weak places and to provide public worship and at least occasional visitation for every hamlet and outlying district in the county. A committee representing all the denominations was appointed to make a preliminary canvass, looking to the inauguration of a general union movement next fall, to the end that all the county shall hear the gospel and that a true revival of religion shall be felt. Such a work is made possible only by the broad fellowship happily existing in our churches.

The North Berkshire Conference, which met this year at Dalton, listened with deep interest to a scholarly address by Professor Curtiss of New Haven on the preacher's attitude toward Higher Criticism, and the Congregational Club, on the evening of the same day, heard Principal F. E. Murdock of the North Adams Normal School on the Religious Training of the Young. The North Adams Sunday school is fortunate in being able to secure the services of the trained teachers of the Normal School. It is an encouraging sign that Sunday schools are beginning to feel the need of trained instructors, and that these are willing to devote their expert knowledge to this work.

All our churches now have ministers except

Becket, and the work was never being performed with more consecration and ability.

R. C.

Cincinnati Congregationalists

President Perry of Marietta College addressed the quarterly meeting of the Congregational Union at Walnut Hills Church, March 21, on What We Stand for as a Denomination. Able after-dinner speeches were made by two ladies, on the place woman is to hold in the intellectual and religious life of the twentieth century, and by two ministers on the church's work in molding public sentiment and on religious characteristics of the twentieth century, respectively. Three prominent Presbyterian clergymen of the city, of Congregational ancestry and training, were presented as samples of the splendid men Congregationalism had contributed to the intellectual and spiritual upbuilding of other denominations. The repartee and laughter called forth by this impromptu feature added greatly to the enjoyment of the evening.

The following evening the Marietta Alumni tendered President Perry a reception, to which many graduates of other colleges were invited. His brief address on The Mission of the Smaller Colleges was received with marked favor. On both occasions he made a favorable impression, as also in his sermons at Second and College Hill Presbyterian Churches, whose pastors were his classmates at Williams.

The Walnut Hills Church celebrates the first anniversary of Rev. D. M. Pratt's assuming the leadership by extinguishing a \$15,000 debt which has burdened it since the erection of its beautiful edifice sixteen years ago. Twenty-nine members have been added during the year, and the church starts out upon the new fiscal year in April with a feeling of emancipation it has never before known. Within the next few weeks a Sunday will be observed as a day of special rejoicing and hopeful outlook.

D. M. P.

Prosperous St. Louis

St. Louis is thrice happy. Reasons: The assurance of the fair for 1903, the heat of an unusually stiff campaign for the election of municipal officers the first week in April, and the recently announced gift of Mr. Carnegie of \$1,000,000 for a central library building, with several branch buildings, on condition that the city will properly maintain them, having furnished proper sites free of encumbrance.

THE FAIR

It is not here yet, its location even is not chosen, and one of the three men who stayed with the bill in Washington, day and night, till its passage, informs your correspondent that, while the buildings may be dedicated in 1903, there is probably no question that the delay in arrival of exhibits will make the holding of the fair in that year impossible. Despite this, however, considerable stimulus has already come to business in real estate, building and allied trades. The next three years will be good ones for the churches.

MUNICIPAL POLITICS

These are attracting the attention of the Democratic national leaders. The city police, under the control of a board appointed by the Democratic governor, have organized by joining the Jefferson Club; and under the Nesbit Law, and for lack of police protection, this Republican city was counted Democratic last fall. One of our judges is authority for the statement that 14,000 fraudulent votes were cast under this law in a single congressional district in November. The evidence in the contest now on seems to bear out his statement. Under the circumstances the purpose of the Jefferson Club has been to secure a nominee for mayor personally above criticism. Mr. Wells, whom they have chosen, left their

organization two or three years ago because of free silver. Mr. Bryan in the *Commoner*, and other Democratic leaders in the general press, denounce this selection as a direct slur upon the personal characters of the regular Democrats. Mr. Parker, the Republican nominee, makes his first appearance in politics in this campaign. Between fifty-five and sixty, he is a successful business man of more than usual independence of character. He was nominated by direct primary vote, and received a great majority over the man understood to be the machine candidate.

THE NEW PUBLIC LIBRARY

The gift of Mr. Carnegie comes opportunely. The rented quarters are cramped, entirely unsuitable and put books out of the reach of the many. The library board owns desirable property for a central building, and is reported to be negotiating to exchange it for a still more desirable square, which was at one time a city park. In a city as widely spread out as St. Louis branch libraries will be invaluable. The inaccessibility of any one location is felt in our public school system, in which we have but one high school for over half a million residents.

EVANGELISTIC MEETINGS

Those held by Mr. W. R. Newell are still in progress. When the union services were begun, an advisory committee was organized to confer and act with him. Mr. Newell agreed to leave untouched the question of the second coming and to confine his preaching to Christ the Saviour. Even so it was not long till the wisdom of union action began to be questioned, and about a month ago the committee disbanded. Its members were large-hearted men of as broad Christian sympathies as can be found in the city. An anomalous condition has resulted. Mr. Newell came at the invitation of the Christian Endeavor organization, which has recently sent an official circular to the societies to join more generally in this movement from which the representative ministers of the city have felt obliged to withdraw.

THE CONGREGATIONAL CLUB

At its March meeting Dr. Lee, presiding elder of the Methodist Episcopal Church, South, gave a delightful address upon Henry Grady. Dr. George of Westminster Church, Kansas City, on the topic, Great Preachers I Have Known, showed his wide acquaintance in three denominations. Originally a Methodist, by way of the Presbyterian Church he has entered Congregationalism. The next speaker will be Dr. Barton of Oak Park in May.

AFTER CONSOLIDATION

Pilgrim is still rejoicing over its enlarged life, following union with Central. The preaching of Rev. H. S. MacAyeal, the associate pastor, has been greatly enjoyed by the enlarged church. He is in demand as a speaker and will no doubt fill a place of larger usefulness than was given him in the field of Central Church.

OTHER CHURCHES AND MINISTERS

Reber Place has celebrated its seventh anniversary, with addresses by neighboring pastors. Rev. Frank Lonsdale, who has recently come to this church, is doing valued work, which will be crowned with success. Rev. C. L. Kloss of Webster Groves is holding a three weeks' series of services, closing with Easter. Dr. C. H. Patton has a new Young People's Society Sunday evenings studying the enjoyment of Christian living. They meet before evening service, about sixty attending. Rev. Frank Foster has joined the class in Hebrew at Washington University. The new presiding officer of the Ministers' Meeting is Rev. Mr. Thykoldt of Plymouth Church. Paine's Trinitarianism was given a scholarly review by Rev. Harry Blunt at the last meeting. Rev. M. J. Norton of Immanuel

Church reports twenty per cent. increase in membership since Jan. 1.

W. W. N.

Record of the Week

Calls

ABBE, HARRY A. G., to continue at Emanuel Ch., Fort Payne, Ala.
ASHMUN, EDWARD H., Jerome, Ariz., to Weiser, Idaho. Accepts.
BARROWS, IRWIN, Lake Preston, S. D., to do evangelistic work among the mountain whites. Accepts, to begin May 1.
BOND, ANDREW, Motley, Minn., accepts call to Park Rapids.
BREEZE, AARON, Potosi, Wis., to Union Grove. Accepts.
BREEZE, EMANUEL, Medford, Wis., to add Dorchester to his field.
BREKTON, JAS. E., Waverly, Neb., declines call to Ashland.
BROWN, HENRY C., assistant pastor Central Union Ch., Honolulu, Hawaii, to become Gen. Sec. of the Y. M. C. A. in that city. Accepts. Mrs. Brown, formerly with the W. H. M. A., has been invited to become Gen. Sec. of the Y. W. C. A. of Honolulu.
CARLSON, WALTER G., Edmore, Mich., to Pittsford.
CRATER, GEO. W., Douglass, Wyo., to Wheatland. Accepts.
DOWDEN, WM. H., to remain a fourth year at Gill, Mass.
DYOTT, LUTHER R. (Meth.), Newark, N. J., to United Ch., Brooklyn.
GIPSON, JACOB M., to Oak Hill Ch., Millerville, Ala. Accepts.
GODDARD, DWIGHT, Lancaster, Mass., to enter social settlement work. Accepts, and will be associated with Dr. Graham Taylor at the Tabernacle Ch., Chicago, during the summer.
GORDON, GEO. A., Union Sem., to Peterboro, N. H., also to be pastor's assistant at Broadway Tabernacle, N. Y. Accepts the latter.
GREEN, GEO. E., Canova and Dover, S. D., to Erwin. Accepts, to begin June 15.
HIGGINBOTHAM, JAS. K., to Corbin, Ky. Accepts, and is at work.
HOFFMAN, JOHN H., St. Johnsbury, Vt., to N. Reading, Mass. Accepts.
HORE, ELIJAH, to remain indefinitely with Mystic Ch., Medford, Mass. Accepts.
HUMPHREY, WM. B., to Plymouth Chapel, a branch of First Ch., Buffalo, N. Y. Accepts.
JOHNSON, ANSEL E., Antioch, Cal., accepts call to Haywards.
LEE, VINTON, to remain another year at Galt, Io. Accepts.
LYMAN, HENRY M., Fifty-second Ave. Ch., Chicago, Ill., to an undenominational church in Jamestown, N. Y.
MITCHELL, J. LEE, New Haven, Ct., accepts call to Attleboro, Mass.
PARTINGTON, INA, Bangor Sem., to Patten, Me., also to S. Brewer. Accepts the latter.
PRESCOTT, MATHEW, to Lofly, Ala. Accepts.
RATCLIFFE, CHAS. A., N. Attleboro, Mass., to Norton. Accepts.
ROBERTS, R. W., to Hartford and Lawrence, Mich.
TAULBEE, JAS. W., recalled to N. Enid and Paradise, Okl. Accepts.
WATT, J. CRAIG, accepts his call to Niagara and Adler, N. D.
WHITE, W. D., to Phoenix, Ala. Accepts, and is at work.
WILLIAMS, THOS. P., Winslow, Me., to Searsport.
WYATT, CHAS., Steamboat Rock, Io., to Moorland. Accepts, and is at work.

Ordinations and Installations

DUMM, BENJ. A., Stoneham, Mass., March 20. Sermon, Rev. S. M. Newman, D. D.; other parts, Rev. Messrs. H. H. French, Chas. E. Beals, A. P. Davis, W. J. Batt, and Drs. Thos. Simms and Doremus Scudder.
RUEGG, SAM'L G., Stockbridge, Wis., March 27. Sermon, Rev. J. H. Rowland; other parts, Rev. Messrs. F. T. Rouse, A. E. Leonard, G. E. Farnham and F. N. Dexter.
NIXON, THEO. M., People's Ch., Washington, D. C., March 6. Parts, Rev. Messrs. A. C. Garner, S. N. Brown, A. P. Miller and Drs. Isaac Clark and H. P. Higley.
VAUGHAN, LEWIS B., Farnham, N. D., March 27. Sermon, Rev. E. S. Shaw; other parts, Rev. Messrs. G. J. Powell and E. H. Stickney.

Resignations

ADAMS, ALLISON D., New Richmond, Wis.
ATKINSON, WM. D., Danvers, Ill.
CLAYTON, THOS., Plymouth Ch., Binghamton, N. Y., to take effect June 30.
COATE, ROBT M., Erwin, S. D., to take effect June 15.
COMPTON, HERBERT E., First Ch., Fessenden, N. D.
CRANE, JOHN F., Maple City, Mich., withdraws resignation.
HARGETT, HENRY L., Gate City, Ala.
HILL, GEO. A., Immanuel Ch., Atlanta, Ga.

Continued on page 560.

Christian World Pulpit

Glimpses of Last Sunday's Sermons

RELIGIOUS ENTHUSIASM—ITS USES AND ITS PERILS.

Matthew 21: 8, 9.

"Let us cultivate that divine enthusiasm which looks beyond the institutions of religion to its spiritual purpose, which seeks God's truth through the reason as well as the emotions, and which finds in the sublime fact of the brotherhood of humanity an unfailing reason for religious service."

(M. C. Julien, New Bedford, Mass., Cong.)

GOD'S MESSAGE TO THE STRONG.

Ezekiel 2: 1.

"When Ezekiel saw the vision of God's glory he bowed in reverence; commanded to stand upon his feet, conscious of his own personality, there came to him the message of self-reliance, action and burden-bearing."

(Frank J. Goodwin, Pawtucket, R. I., Cong.)

BEHOLDING JESUS THE PRIVILEGE AND INSPIRATION OF THE CHRISTIAN.

Matthew 17: 8.

"There is a real spirit world, but not of the table turning variety. Jesus reveals himself to such as are fitted to behold him."

(W. M. Newton, Montpelier, Vt., Meth.)

THE RISEN LORD AMONG HIS DISCIPLES.

John 20: 19-29.

(J. H. Strong, New Britain, Ct., Bapt.)

NOT A PRESCIENT MAN DEPLORING A PEOPLE'S FOLLY; BUT THE DIVINE MAN BEWAILING A DISASTER WHICH HE CANNOT AVERT!

Luke 19: 41, 42.

"The whole tragedy of redemption arises out of the fact that it is not a king trying to break a rebellion; but a Father grieved by the folly and peril of his children which he cannot prevent."

(S. D. McConnell, Brooklyn, N. Y., Epis.)

WHAT PALM SUNDAY WAS TO OUR LORD.

Matthew 21: 9.

"Not a triumphal illusion, but a part of the way to his cross: a dangerous transient honor."

(Andrew Longacre, New York, Meth.)

THE SIGH, THE LOOK, THE TOUCH OF CHRIST AS A MODEL OF SERVICE.

Mark 7: 33, 34.

"A city mission sermon, showing the meaning of the above three facts as illustrating the conditions of successful Christian work."

(Henry M. Sanders, New York, Bapt.)

THE TRUE DOCTRINE OF CHRISTIAN COMFORT.

2 Corinthians 1: 3, 4.

"When, with gracious hand, God takes the sting out of our pain, when his peace and comfort fill the soul, how natural that we should seek our fellow-sufferers and try to comfort them with the comfort wherewith we ourselves have been comforted of God."

(J. R. Thompson, Brooklyn, N. Y., Meth.)

GIVING AWAY OUR GIFTS FROM CHRIST.

Acts 3: 6.

"Peter and John were keeping up the procession of Palm Sunday. Unfortunately the practice is wide-spread to reckon gifts in gold or silver or coppers rather than in patience and power and love. Beneficence is the best evidence that one is a true disciple of the Christ who gave himself to save us unto his unselfish joy and glory."

(W. Durant, Saratoga Springs, N. Y., Presb.)

THE BURDEN OF CHRIST FOR HIS DISCIPLES.

John 17: 9.

"The prayer of Christ for his disciples reveals his sense of the importance of the place they were to occupy and the work they were to do in the development of the kingdom; their peril from worldliness, institutionalism,

professionalism and error; their dependence upon divine support and guidance. The prayer was answered for them, and through them the kingdom of God established on earth. The prayer was for us also, and may be answered in the perfecting of the kingdom."

(Henry M. Tenney, Oberlin, O., Cong.)

EVANESCENT ENTHUSIASM.

Mark 11: 9.

"The Galilean spirit of welcome was soon killed in the Jerusalem environment. . . . A genuine enthusiasm for the Master is the soul's response to the divine call. It is of priceless value, but unless carefully cherished is quickly lost."

(Charles S. Mills, Cleveland, O., Cong.)

THE FASCINATION OF THE CROSS.

Galatians 4: 16.

"Apart from the cross life is helpless and hopeless, but with the cross we have the forgiveness of sins, we have a revelation of God that makes us able to face trouble patiently, and we have the spirit, the ideals, the motives that will renew the life of the individual and of society."

(S. M. Hamilton, Englewood, N. J., Presb.)

THE EASTER COMMUNION REPRESENTATIVE OF THE CHRISTIAN'S COMPLETE CONSECRATION.

Romans 12: 1.

"Christ's life and death being our 'living way' back into God's presence, the offering we bring can be nothing less than our entire humanity—all its spiritual and mental capacities and their actual fruits."

(James Haughton, Bryn Mawr, Pa., Epis.)

THE CHRISTIANITY OF CHRIST.

Ephesians 5: 1.

"The Christianity of Christ and that of the twentieth century are as far apart as earth and heaven. To follow God is to follow Christ and his footsteps are not difficult to find."

(H. M. Wharton, Philadelphia, Pa., Bapt.)

THE TRIUMPHAL ENTRY.

Matthew 21: 1-11.

"Over every lost soul Jesus laments as over Jerusalem, 'I would, thou wouldst not.'"

(J. R. Smith, Harrisburg, Pa., Presb.)

THE OVERTURE OF THE MELODY OF A PERFECT LIFE.

Matthew 6: 9.

"The overture has in it the music of a perfect life—the faith that trusts God as a father, the love that clasps man as a brother, the hope that expects heaven as a home."

(George Cooper, Richmond, Va., Bapt.)

SPIRITUAL POWER—HOLY AND UNHOLY—THE TEMPLE TEMPTATION.

Luke 4: 9-12.

"The devil will make our religion the means of betraying us; he will prevent even a holy trust. Piety is full of peril. We may be tempted through what is holiest in us and in the holiest places."

(George Elliott, Detroit, Mich., Meth.)

MUNICIPAL MISRULE.

"The best ideas must prevail. A few good men standing together can have great influence in compelling weak officials to do their duty."

(E. G. Updike, Madison, Wis., Cong.)



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The Congregational Home Missionary Society in Its Relations to State Auxiliary Societies

In the early summer of 1891 a proposal came to the Committee of the National Society from the Illinois State Society in effect that steps be taken to secure a conference of representatives of the several State Societies with the National Committee to consider matters of mutual interest. Such a conference was held in New York city in November, 1891, at which time arrangements were made for holding a more formal "convention," to be composed of representatives of the same Societies—National and State—in the month of January, each year, at which time reports were to be received indicating the annual receipts and expenditures of the National Society and each State Auxiliary, together with estimates from each of the probable income for the ensuing year.

The first convention was held in January, 1893, and at this time an agreement was entered into as between the National and the State Societies by which they all were bound to recommend and urge upon the churches (and individuals) that all contributions of funds for the Home Missionary cause in auxiliary States be sent directly to the treasuries of those States by whomsoever appeals were made, and regardless of the nature of such appeals—whether local or national in scope. Estimates were to be submitted annually in convention by the Auxiliaries of expected receipts and of the need for funds for the work in each State; such estimates to be passed upon by the convention after the estimates of income and needs of the National Society for the same year had been presented. The apportionments thus made were in effect guaranteed to the several States in this way: In States where the income to the State Treasury exceeded in any year the amount of such apportionment, such excess was to be paid over to the National Treasury; where it was less than the apportionment, the deficiency was to be met from the National Treasury to the extent, if need be, of the full amount received by the National Treasury from the State—contributions and legacies—for the year from all sources. Under these conditions in some of the States it has happened that the gifts of the churches to this cause would of necessity be applied, year after year, wholly to the State work, when naturally the congregations contributing in response to appeals made on national lines would desire and expect some part at least of the funds so contributed to follow the appeal and aid in support of the work in the broad land.

This form of agreement was termed a "Compact," and provision was made by which the National Society, or any State, could withdraw by giving one year's notice.

In 1892 there were eleven Auxiliary States, to wit: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Illinois, Wisconsin and Iowa. Of these States all but Maine became parties to the Compact.

The receipts by the National Treasury

from the Auxiliary Societies for the year ending March 31, 1892, were:

Maine.....	\$198.63
New Hampshire.....	652.69
Vermont.....	1,320.09
Massachusetts.....	81,525.25
Rhode Island.....	205.71
Connecticut.....	7,046.74
Illinois.....	600.00
	\$91,540.11

And succeeding years:

	1893	1894	1895	1896	1897	1898	1899	1900
Maine.....	\$165.00	\$306.25	\$25.00	\$89.50	.....	\$188.04	\$1.78	.....
New Hampshire.....	1,412.80	802.46	886.58	3,525.86	\$757.23	850.85	588.87	\$337.46
Vermont.....	170.16	578.81	678.29	1,654.88	304.97	320.14	340.81	220.84
Massachusetts.....	76,489.93	55,512.12	60,793.74	94,012.09	31,317.55	29,487.28	31,891.12	25,562.25
Rhode Island.....	250.00	25.00	.....	300.00	1,539.56	500.00	500.00	.....
Connecticut.....	8,329.01	4,597.74	2,219.97	2,715.89	2,296.15	3,323.49	3,756.24	4,866.59
Illinois.....	1,040.30	441.75	704.75	1,589.91	475.00	500.00	25.00	34.50
Iowa.....	.....	.....	25.00	.....	.....	.....	.....	.....
Ohio.....	.....	.....	.....	.....	.....	.....	.....	239.73
	\$87,857.20	\$61,964.13	\$65,333.33	\$103,888.13	\$36,690.46	\$35,169.80	\$37,103.82	\$31,261.37

It is to be noted that these funds thus coming from the State treasuries often included gifts, designated by the donors as for the National work. During these same years the tendency was towards an increase in amounts expended for missionary labor and expenses by the Auxiliary Societies, and a diminishing rate on the part of the National Society.

It will be seen that, while working under this plan, the National Society carried constantly all risks of shrinkage or loss in receipts year by year, and it should be noted that, but for the special income in the years 1895-1896 and 1896-1897 from the Stickney fund (\$159,951.51) and the General Howard Roll of Honor fund (\$88,956.58), the work of the National Society would have been sadly reduced.

In March, 1893, the Society was free from debt; a year later it had a debt of \$125,000, all of which, of course, appeared as a debt of the National Society. The Society has not been free from debt since that time, and at this writing it stands at \$102,484.25.

From time to time during the years in which the Compact was in force the National Committee considered the question of modification of terms or withdrawal. The tendency seemed to be, in the judgment of this Committee, unfortunate; churches and pastors generally seemed to take little or no interest in the plan; some of the few pastors and laymen who had watched the operation and development of the Compact protested earnestly against it.

To many the plan of making appeals on broad National lines by representatives of the National Society in States where a large part, and in some States where every dollar, of the proceeds must be expended within the limits of such States seemed misleading, and therefore not one to be commended.

The pressure in Auxiliary States for National appeals continued constantly. Attempts were made year by year to alter the terms of the Compact, but the real difficulty was in the fact that no proper basis could be found for common relations by reason of the varying conditions in the several States.

After careful review and much deliberation, the National Committee resolved, in 1899, to submit a notice of withdrawal to the Convention in January, 1900, and this was done in the following terms:

After an experience of seven years in working out the plan of the Compact between the National Society and the several State Auxiliaries, it has been found that the end proposed

has not been gained in such a degree as had been hoped for, because:

First, The brief time which the Convention can be kept in session does not admit of obtaining a thorough knowledge of the National and Auxiliary benevolences, their sources, economies and distributions; and,

Second, Gaining only this partial knowledge, it has been impossible to be much more helpful to each other than before the Compact was entered upon.

For these reasons alone we are led to the conclusion that the work can be done quite as well without an annual convention, which occasions a large expense.

Moreover, serious difficulties have developed. The opinion has been more or less prevalent in the churches that the plan has been inconsistent in its operation, and that in the usual methods of presenting the cause of missions many in every audience appealed to, and probably a large majority of such audiences, contribute under a misapprehension, in that comparatively few know of the existence of the Compact, and fewer still comprehend its real meaning and effect. A most serious feature in this connection is that any attempt at disseminating a knowledge of the conditions and effects of the Compact only serves to arouse opposition to it.

Complications are frequently arising. The Secretaries are constantly embarrassed and the Treasurer is sometimes quite at a loss how to apply a gift which seems clearly intended for the wide field, when the Compact may require that its use be limited to the restricted field of a single State.

There would be danger in continuing to operate under this Compact plan of meeting a charge of "false pretenses" in soliciting funds from Auxiliary States by National appeals. For instance, under existing conditions no appeal can just now be made consistently in some of the Auxiliary States by a representative of the National Society, except as he shall state plainly that he asks funds for use exclusively within the bounds of the State, and it may safely be said that to do so in any church in these States would cause surprise, and to proclaim these facts generally would arouse inquiry which no one would be ready to meet, for the working of the plan in this regard seems a distinct failure, and therefore cannot be defended. Moreover, if a moral question is involved, no one will be found to ask for its defense.

In speaking for the National Society the Committee wish to express appreciation of the cordial spirit with which the Auxiliary Societies have co-operated in the seven years' trial of the plan, and now, while the Compact plan seems no longer deserving of further trial, all are confident that, in the absence of this particular form of operation, there will not be less of cordial and earnest co-operation

and working together for the common cause of missions.

Therefore, in conformity to the conditions of the Compact, notice is hereby given by the Congregational Home Missionary Society of its withdrawal from the Compact as soon as is possible under the said conditions.

Auxiliary delegates at this Convention strenuously objected to the withdrawal, but the notice was made to stand. A substitute form of Compact was drafted at the meeting and submitted to each Society. In eleven months—up to December, 1900—four States only had reported full acceptance of this substitute. They were Rhode Island, Illinois, Wisconsin and New Hampshire. It was reported informally that Massachusetts had taken favorable action, and Ohio reported conditional acceptance. In view of these facts the National Committee adopted these resolutions:

Whereas, Notice was given to the Convention of 1900 of the purpose of the Congregational Home Missionary Society to withdraw from the Compact existing between said Society and the State Auxiliaries, and by agreement said notice becomes effective this present month (one year from its date); and,

Whereas, A substitute Compact, formulated at said Convention and submitted for consideration by the National Committee and the several Auxiliaries, has not received sufficient acceptance to become effective; and,

Whereas, The result of further investigations and inquiries during the past year has served only to confirm the need there was for withdrawal from the old Compact, and to emphasize the impracticability of proceeding under any similar form of agreement;

Therefore, Resolved, That representation be made to the Auxiliary States at the coming Convention, so far as representatives may then appear, otherwise by written communications, that the National Society desires to co-operate in future with each Auxiliary State separately, in respect to all matters of mutual interest in procuring and appropriating funds, and in the prosecution of missionary labors generally;

That to this end the National Committee, earnestly desirous of every helpful suggestion, and hoping under some new plan of operation to promote the cause of Home Missions in every part of the country, will seek aid from the representatives of each Auxiliary State in determining by what methods in the future they may work together in facilitating at every point the common cause;

That in the judgment of the National Committee the changes now proposed should lead to a more simple plan for direct appeals to the churches in all States and largely increased contributions to the treasuries, by which the work of the Auxiliary States need not be hindered in the least, while the work of the wide field will receive greater support than ever hitherto.

At the final convention, held Jan. 17, 1901, these resolutions were presented, "with explanations in an extended statement," by the National Committee. At the next meeting of the Committee a plan for future co-operation with Auxiliary States was considered, which resulted in the adoption of this platform:

Whereas, By reason of action taken in the past year by which all "Compact" relations with the Auxiliary States have been dissolved whereby the only official relations now existing between the National Society and the several State Societies is indicated by Article XIII. of the Constitution, which article provides only the terms and conditions upon which "any State missionary society may become auxiliary to this Society"; and,

Whereas, In the judgment of this Committee the time has come for a great forward movement in Home Missions, calling for the most strenuous effort to render available every proper source of income to the Treasury.

Therefore, Resolved, That communications be sent as from this Committee to the Execu-

tive Committee of each Auxiliary State, representing:

First—The Executive Committee of the National Society recognizes that there can be no separation of territory for its field of service, and that it is bound, therefore, to consider the needs for work within the limits of the Auxiliary States as carefully as elsewhere, and to that end seeks the counsel and co-operation of the several State Societies.

Second—While the National Society is the direct representative of each and every Congregational church in the country for the administration of this great commission, and as such must appeal to them severally for support, its committee recognizes, also, the demands and needs of the State Organizations for their independent work, and suggests that the responsibility for a suitable application of contributions may properly be left with each church to determine, and thus will the constituency in every church become immediately and continue to be always clearly familiar with its individual share in the support of Home Missions, both locally and over the wide field, which latter, however, will to some extent include, at the discretion of the National Society, aid and service to some of the Auxiliary States.

Third—This committee invites and will welcome with a most cordial spirit of fellowship communications bearing upon these propositions from the State Committees, and will give to the same its careful thought and consideration, in the hope that the work in every State in our country, and elsewhere, may be promoted and sustained with greater satisfaction to the churches we all represent than ever before.

Consideration of a "recommendation" submitted by the Auxiliary Secretaries was deferred until the February meeting. This recommendation reads as follows:

RECOMMENDATION ADOPTED BY THE AUXILIARIES January 17, 1901.

The representatives of the Auxiliaries of the Congregational Home Missionary Society, gathered in New York, Thursday, January 17, 1901, would recommend that the Annual Convention between the Congregational Home Missionary Society and the Auxiliaries be maintained—the time and place to be determined by the Congregational Home Missionary Society, and invitations to the same to be sent by it. That said Convention receive reports and estimates of receipts and expenditures of the Congregational Home Missionary Society, and each Auxiliary for the past year and the coming year, and consider all questions of common responsibility and helpfulness.

A. T. HILMAN,

Secretary of the Conference of Secretaries.

The vote of the Committee upon this recommendation was:

February 20, 1901.

This Committee acknowledges the receipt of the communication of the representatives of the Auxiliaries of January 17, 1901, and in reply would say that we cordially favor an annual conference between the Congregational Home Missionary Society and its Auxiliaries at such time and place as may be mutually agreed upon, for the consideration of questions of common responsibility and mutual helpfulness.

It will be seen that the changes effected by withdrawing from the compact are:

1. The National Society is now free to appeal directly to any Congregational church anywhere for funds, leaving with every such church the responsibility for the precise direction of its gifts.

2. Importance of the work in Auxiliary States is more clearly recognized and defined.

3. Where, under the compact, the methods employed were confusing and misleading, and to an extent to bring severe criticisms, some of which were unanswerable, it has been proposed that the better way is to establish relations for co-opera-

tion with each Auxiliary State Society separately, and to this end the wise counsels of representatives of all such States have been repeatedly and most cordially invited.

4. The aim and object of the National Committee, as revealed in the foregoing narrative of proceedings, has been to simplify methods, make more effective its appeals for funds, and be in a position to render the best possible service and most direct accounting to the churches by which the Society is commissioned for its all-important work.

Approved and ordered printed for distribution at a regular meeting of the Executive Committee of the Congregational Home Missionary Society, New York, March 18, 1901.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 809 Congregational House. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 815 Congregational House; Chicago office, 163 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hoyt, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 161 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Mason, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION OF Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Trowbridge St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 809 Congregational House.

NATIONAL COUNCIL OF THE MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

CLOSET

AND

ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

\$1.00 postpaid The Congregationalist, Boston, Mass.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Life and Work of the Churches

(Continued from page 556.)

Record of the Week

LONDON, JOSEPH N., Oak Hill Ch., Millerville, Ala.
 MARSH, GEO. H., Rio and Wyocena, Wis.
 MOON, ORRIN D., withdraws resignation at Berea, O.
 NOYES, FRANK J., Evangelical Ch., Weston, Mass., to take effect July 1.
 OSGOOD, GEO. W., Chestnut St. Ch., Lynn, Mass., after a pastorate of six and a half years.
 WOOD, WALLACE H., Peru, Vt.

Continued on page 562.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 8, 10 A. M. Subject, Handicraft and Play in Character Building; speakers, G. E. Johnson, W. A. Clark and Miss A. B. Mackintire.
 BOSTON Y. M. C. A. reception to officers and committee men of Young People's Societies of Greater Boston and all interested in Bible study, Association Hall, Boston, April 8, 8 to 10 P. M.
 HAMPSHIRE ASSOCIATION, Cooley's Hotel, Springfield, Mass., April 9, 9.30 A. M.
 WORCESTER CENTRAL ASSOCIATION, Bethany Ch., Worcester, Mass., April 9, 10 A. M.
 AMERICAN SOCIAL SCIENCE ASSOCIATION, Columbian University, Washington, D. C., April 15-19.
 WOMAN'S H. M. ASSOCIATION, Attleboro, Mass., April 24.
 NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, Washington, D. C., May 9-15.
 CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.
 MOUNTAIN WORKERS' CONFERENCE, Tusculum, Tenn., June 6-20.
 INTERNATIONAL Y. M. C. A., Boston, June 11-16.
 INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.
 AMERICAN BOARD FOR FOREIGN MISSIONS, Hartford, Oct. 8-11.
 NATIONAL COUNCIL, Portland, Me., Oct. 12-18.
 AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

SPRING STATE MEETINGS

Florida,	St. Petersburg,	April 9.
New Jersey,	Baltimore, Md.,	April 23.
Missouri,	Sedalia,	April 23.
Rhode Island,	Woonsocket,	May.
Kansas,	Wichita,	May 2-6.
New Hampshire,	Rochester,	May 7-9.
Illinois,	Galzburg,	May 20.
Indiana,	Fort Wayne,	May 14-16.
Massachusetts,	Andover,	May 21.
Ohio,	Huntington, W. Va.,	May 14-16.
Iowa,	Burlington,	May 21.
Michigan,	Charlotte,	May 21.
Pennsylvania,	Lansford,	May 21-23.
New York,	Walton,	May 21-23.
Connecticut,	New Haven,	June 18-19.

COMING STATE C. E. CONVENTIONS

Florida,	Daytona,	April 12-15.
Alabama,	Montgomery,	April 26-28.
Utah,	Salt Lake City,	April 26-29.
So. Carolina,	Charleston,	April 23-25.
Idaho,	Wells,	April 25-27.
No. Carolina,	Winston-Salem,	April 25-28.
Oregon,	Salem,	May 17-19.
West Virginia,	Fairmont,	May 21-23.
So. Dakota,	Beresford,	May 21.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COUSENS—In Newton, March 13, Horace Consens, aged 83 yrs., 1 mo., and 22 days.

DAY—In Glencoe, Ill., Mrs. Hiram Day, wife of Rev. Hiram Day, aged 83 yrs., a native of Petersham, Mass.

HASTINGS—In Montreal, March 20, Rev. Calvin J. Hastings of Colchester, Vt.

MRS. ALFRED HITCHCOCK

Mrs. Ellen M. Hitchcock, who died in Yarmouth, Me., March 12, 1901, was married in 1866 to Dr. F. H. Hitchcock, a prominent physician and surgeon of Fitchburg, Mass.

She was born in Brattleboro, Vt., July 21, 1831, and was the daughter of Rufus and Sally Goodenough Clark, the Clarks being a noted family of that place. She united when quite young with the church in Brattleboro under the pastoral care of Rev. Charles Walker, the father of Dr. George Leon Walker.

With Dr. Hitchcock, one of the founders of the Rollstone Church in Fitchburg and its ardent supporter till his death in 1874, she was among its original members. She was connected with that church until her death in Yarmouth, where she had resided with her daughter, Mrs. Alex. H. Twombly, for eight years.

A gentlewoman of the finest New England fiber, she was characterized by her pleasing and dignified manners, her generous disposition and her Christian faith. These qualities made her a devoted mother, a warm friend and a useful member of society. Her faith seemed stronger than ever when she knew the end of life was near, and by her courage she strengthened those who watched the closing scenes.

She was buried by the side of her husband in the beautiful cemetery at Fitchburg, where for twenty-six years she had been universally respected and beloved. There were spoken the words which had comforted her in bereavement: "Blessed are the dead who die in the Lord."

MRS. J. D. WICKHAM

Elizabeth Merwin Wickham, widow of Rev. J. D. Wickham, D. D., educator and minister of the gospel, "fell asleep" Feb. 23, in the 91st year of her age. "Loyalty to her minister" to her denomination, daughter of an old pastor of the United Church of New Haven, Ct., she had proved to many "wise in counsel" and a promoter of good things. Esteemed and unremotely cared for by the people she had dwelt amongst for over three score years, she leaves the memory of a strong mind and interest in local affairs, village and church, educational and social.

S. S. C.

Humors Feed on Humors

The Sooner You Get Rid of Them the Better.

In the Spring there's an effort of Nature to cleanse your system. You know this by the pimples and other eruptions on your face and body.

Hood's Sarsaparilla taken in the Spring is assisted by this effort. Begin taking it at once.

It thoroughly cleanses the system, gets into all its nooks and corners, removes all humors, and all unhealthy accumulations.

Buy It Today

"Two bottles of Hood's Sarsaparilla stopped the breaking out of pimples on my face." ALICE KNOWLTON, Box 15, Sharon Heights, Mass.

Hood's Sarsaparilla promises to cure and keeps the promise

BED-WISE



Every one wants shorter work and longer leisure. It is a long road to the former, but there is a short cut to the latter.

If you spend eight hours in restless tossing on a stuffy, poorly ventilated bed, you can save two hours for pleasure by sleeping six hours on a comfortable bed. For six hours of sound, restful sleep is worth a dozen hours of trying to sleep.

Be bed-wise! Come and look over our immense line of iron and brass bedsteads. See how open they are, how easily the air circulates through them, how immaculately clean, how artistic, and, finally, how comfortable and yielding are the springs.

And the prices! They, too, will astound you—if you have formed your conception of price from the figures quoted in other stores.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,
 48 CANAL ST., BOSTON.

1877 FOR 23 YEARS 1900

We have successfully treated

CANCER

THE BERKSHIRE HILLS SANATORIUM

has no rivals. Describe your case, and we will send prepaid the most complete treatise on the subject of Cancer and Tumors ever published, and will refer you to persons whom we have successfully treated that were similarly afflicted.

DRS. W. E. BROWN & SON, No. Adams, Mass.

Established 1859.

J. S. Waterman & Sons,

Funeral Undertakers and Embalmers

2326 & 2328 Washington St.

Open Day and Night.

Telephone, Roxbury 72 or 73.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Competent persons in attendance day and night.

TREES

To get the best in Rare SHRUBS, ROSES, PERENNIALS and GARDEN SUGGESTIONS and Good results, write for Catalogues and Estimates. Largest collection. Lowest rates.

SHADY HILL NURSERY CO.,
 102 State Street, Boston, Mass.

"WHITE MOUNTAIN"
THE REFRIGERATOR THAT MADE NEW HAMPSHIRE FAMOUS

About one-half the Refrigerators sold are "White Mountains"; all the trouble comes from the other half.

Flues, Waste Pipe, Ice Chamber, Grate and Sliding Shelves ALL REMOVABLE for cleaning. Your Choice, Price or Hardware.

Sold everywhere.

MAINE MANUFACTURING CO., WASHUETA, N. H.

In and Around Boston

Graded Sunday Schools

The Superintendents' Union had an unusually interesting discussion at its monthly meeting last Monday night. Mr. Elmer M. Marsh described his method of grading the Sunday school at Gilbertville, of which he is superintendent, and Rev. C. F. Carter of Lexington outlined the organization of his Sunday school. In both schools the classes are graded to correspond somewhat with grades in the public schools, and subjects and teachers are adapted to the advancing ages of the pupils. One of the schools being in a manufacturing village and the other in a practically suburban district of Boston, the contrast made the comparison especially interesting.

The union is to hold three meetings of the year in connection with the Baptist and Methodist unions. The May meeting is to be ladies' night, and speakers from abroad are expected.

The Ways of Ministers

The secretary of the Massachusetts Bureau of Pastoral Supply, Dr. C. B. Rice, was heard on Monday morning by a large company. The address had to do with ministerial reputation and was full of sensible advice. He reasoned against signs of selfishness and any effort to over-color the character of pastoral service. Previous to the address Rev. F. E. Jenkins of Atlanta presented the pressing problem of his state—that of securing a trained native ministry. A Biblical institute with correspondence classes has been opened in Atlanta, and the outlook is promising for the education of 100 men for our churches.

Dr. Willard Scott of the Sunday School and Publishing Society, at the request of the society's committee, explained the sale of *The Congregationalist* and answered questions regarding it.

Woman's Missionary Society of the Presbytery of Boston

The thirty-first annual meeting of the Presbyterian Woman's Board of Foreign Missions will be held in the Roxbury Presbyterian Church, corner of Woodbine and Warren Streets, April 10 and 11. On Wednesday evening at 7.30 Dr. Dunlap of Siam will deliver an illustrated lecture. Among the speakers are Miss Grace Newton, Miss Hawes and Mr. A. A. Fulton, all of China, Rev. Dr. A. W. Halsey, secretary of the Presbyterian Board, Mrs. Goodenough of the A. B. C. F. M., Miss Davison and Mrs. A. F. Schaffner of the Presbyterian Board.

The Monday Evening Club

Boston's Monday Evening Club is a unique institution. In its early years only such persons were eligible as were paid officials of some private charity or philanthropy in or about Boston, but a few years ago the club could no longer turn a deaf ear to the requests for admission from salaried officials of state, county and municipal charitable and penal institutions. It can easily be seen how every department of service represented in the club is now made more effective by the intimate acquaintance of its members with each other.

While by an unwritten law members are forbidden to "talk shop," yet it is a most convenient clearing-house for cases in which different organizations are interested. The 200 members can speak *ex cathedra* as to the status of organizations, for representatives of nearly if not quite all of these are members of the club, and the standing of the work with which they are connected must be guaranteed before they are received into membership. Not infrequently its executive committee is appealed to for information respecting doubtful or questionable charitable enterprises, and some worthy charities came into being, like the Floating Hospital, after their aim and object had been presented to the club. The promoters of these new lines of work would not consummate any plans until the Monday Evening Club indorsed them.

The first hour of the meeting is social, the gatherings being held, with one exception, in the parlors of Trinity Church. A supper is served in the sub-vestry, after which the business of the evening is transacted, reports of committees, etc., and then follows addresses by speakers from outside, and reports also from officials respecting the different organizations represented in the club. For instance, Edward Atkinson gave a dissertation on the Aladdin oven, which was preceded by a supper cooked in the oven; Rev. Edward Cummings recently gave his lecture on The Curve of Social Progress; and the March meeting listened to Mr. William H. Tolman, secretary of the League for Social Service (New York), on the Improved Condition of Factory Employees, with stereopticon views.

Miss Zilpha D. Smith, secretary of the Associated Charities, is president of the club.

Two Miracle Shrines in Boston

Attention has lately been called to the existence of two shrines in Boston, to which multitudes of Roman Catholics are constantly resorting, seeking to be cured of sickness and other ills to which flesh is heir. One is in the church of St. Leonard of Port Morris, supported by the Franciscan Fathers on Prince Street, in the North End, where every Tuesday afternoon special prayers are said to St. Anthony, before whose statue many miraculous cures are affirmed to take place. Although the church is usually attended by Italians to the exclusion of others, these weekly adorations of St. Anthony bring crowds of English-speaking Catholics from all parts of the city and its suburbs, so that the English language, spoken with a strong Italian accent, is used by Father Ubaldus in his service on those occasions.

Of still greater repute is the shrine of Our Lady of the Perpetual Help, in the Redemptorist Church in Roxbury, where a monumental pile of discarded crutches bears witness to the cures there accomplished. A painting of the Virgin, said to be of thirteenth century origin, represents the worker of these wonders, whose aid is sought by believers flocking hither from all over New England and points even more remote.

BABY'S COLD

is the way to pneumonia—
makes short work of lots of
babies.

Scott's emulsion of cod-liver
oil relieves it at once; but relief
is not cure, you know.

It stops the cough, and gives
him a chance to get over the
cold; yes, lifts him right out of
it.

That's the proper way to
say it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Take Pictures?

WARD'S

"Puro" Photograph Books

are the very best for your Prints.

"Puro" Paper never discolors.

Price List of our 105 styles for the asking.



By William Allen White

The author of "What's the Matter with Kansas?" brings the discussion up to date in an able special article, which will appear in an early number. Mr. White will be a frequent contributor to

THE SATURDAY EVENING POST

OF PHILADELPHIA

An interesting weekly magazine, fully illustrated.

Sent to Any Address Three Months (13 Weeks) on Receipt of ONLY 25 CENTS

WITH THIS OFFER

We will also send, without extra charge, a copy of the two books, "The Young Man and the World" and "The Making of a Merchant." These books are reprints of famous articles which have appeared in the Post.

Boys Who Make Money

In a dainty booklet 25 out of some 1800 bright boys tell in their own way just how they made a success of selling

THE SATURDAY EVENING POST

Any boy who wants to try it will be given 10 copies this week without charge, to sell at 5 cents each; after that at the wholesale price.

The Curtis Publishing Company Philadelphia



LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write today and we will send the tablets by mail postpaid; when sold send us the money (\$1.00) and we will send you this Life Size Doll which is 24 inches high and can wear baby's clothes. Dollie has an indestructible head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, & will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address: NATIONAL MEDICINE CO., Doll Dept. 348 New Haven, Conn.



BLANCARD'S PILLS & SYRUP
—OF—
IODIDE OF IRON
for ANAEMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, etc.
None genuine unless signed "BLANCARD"
ALL DRUGGISTS,
E. FOUGERA & CO., N. Y. Agts. for U. S.

HOOPING-COUGH GROUP

Roche's Herbal Embrocation.
The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMN, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

Life and Work of the Churches

(Continued from page 560.)

Record of the Week

Dismissions

MCCARTNEY, HENRY R., First Ch., Amherst, Mass., March 19.

Churches Organized and Recognized

ARLY, ALA., organized by Rev. W. B. Robertson.
BARNESVILLE, ALA., organized by Rev. G. W. C. Waits.

COTTONWOOD, ALA., Mt. Zion Ch., organized by Rev. Elisha Brackin.

LOMAX, ALA., organized by Rev. A. C. Wells.

LOPEZ, ALA., organized by Rev. D. M. Lewis.

MANVEL, N. D., rec. 20 March. 29 members.

SOUTH BEND, IND., 25 members.

TALLEY, ALA., organized by Rev. J. M. Graham.

TARENTUM, ALA., organized by Rev. J. J. Stallings.

Stated Supplies

MCCOLL, RAY J., Vienna, Mich., at Harrison.

MARTIN, ALBERT A., recently of Poyseppi and Auroraville, Wis., at Saxeville and Pine River.
SPENCE, JOS. M. A., Green Bay, Wis., at De Pere Sunday afternoons.

Personals

GRANGER, CALVIN E., Poultney, Vt., supposedly the oldest clergyman in New England, celebrated his 97th birthday March 27.

PINGREE, ARTHUR H., Pigeon Cove, Mass., has received an increase of \$100 in salary.

Continued on page 563.

A GOD-SEND TO ALL HUMANITY.

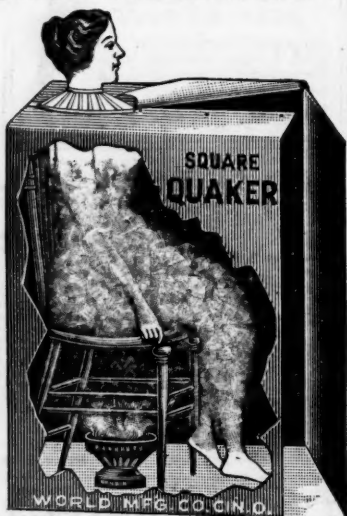
Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has invented a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it, and as many may not know of its real comfort and blessings, it is illustrated in this issue.

Recent investigation of this remarkable invention was very satisfactory, and it was demonstrated that it is just what all readers of this paper need.

It is an air-tight inclosure, a rubber-walled room, in which one comfortably rests on a chair, and with only the head outside enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Hot Vapor,



Hot Air or Medicated Vapor Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles, will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of la grippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. George H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., 1031 Broad St., says: "I am satisfied it saved my life. I was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first bath relieved me and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strick-

land of Bloomington writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roernaes, Everett, Kan., says: "It is a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Hon. Chauncey M. Depew, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard of Brooklyn states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1903 style

Quaker Folding Thermal

Bath Cabinet. It is a genuine Cabinet, with a real door, opening wide, as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy

steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, Debility, Purify the Blood, Beautify the Skin, and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a Godsend to all humanity.

HOW TO GET ONE

All readers of this paper who want to enjoy perfect health, prevent disease, or are afflicted should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 2371 World Building, Cincinnati, O., and ask them to send you their valuable illustrated Book FREE, describing this invention and these remarkable Baths. The price of the Cabinet is wonderfully low, only \$5.00 complete, with heater, directions, and formulas. Also Professor Gering's \$2.00 Guide Book, health and beauty, free. Head attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

DON'T FAIL TO WRITE TODAY

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented. They will do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft or certified check.

Don't fail to send for booklet, anyway.

\$150 a Month and Expenses.

This Cabinet is a wonderful seller. More than 20,000 were sold last month by agents, and the firm offers special inducements to both men and women on request, and to our knowledge many are making from \$100 to \$150 every month and expenses. Don't fail to write them.

Life and Work of the Churches

(Continued from page 562.)

Record of the Week

Church Happenings

AMESBURY, MASS., *Main Street*.—The pastor is reading an original story at the Sunday evening services, entitled *The Man on the Fence*, which calls out large attendance. The Men's Congregational Union is to observe Patriots' Day with a banquet to the men of the church and society. The Home Missionary and the Ladies' Sewing societies are making extensive plans for a May breakfast in the chapel.

ATLANTIC, MASS., In the past year, besides raising the pastor's salary \$200, has paid \$450 on the church mortgage.

AUBURNDALE, MASS.—In the Sunday school the quarter's lessons were reviewed with the aid of 40 pictures, shown by the stereopticon lately purchased.

ACBURN, ME.—A union service at High Street closed the ministry of Rev. C. S. Patton. Many from neighboring churches came to hear his farewell.

MANVEL, N. D.—A church of 29 members was organized by council March 20 as a result of the work of Rev. A. V. Woodworth and of S. S. foundations. This will be an important part of the Grand Forks field. The community was destitute of Protestant English services, and 40 families will be served by this new church, the second organized on Mr. Woodworth's field in the last two months.

NEWBURYPORT, MASS.—The late Sophia C. Hale bequeathed these sums to Congregational work: To the Belleville Fisk Chapel, Newburyport, \$5,000; Belleville Church, \$3,000; C. H. M. S. of New York, \$1,000. Also to the Anna Jacques Hospital in Newburyport \$10,000, in memory of her grandsons, and to the Tenney Memorial Library in Newbury, Vt., \$1,000.

PITTSBURGH, PA., dedicated one of the finest church edifices in this region March 24, with a sermon by Secretary Cobb of the C. C. B. S. and services extending through the following week. The former building was burned a year ago.

POMFRET, CT.—A beautiful communion table, the gift of many friends, has recently been placed in the church in memory of Edith B. Greene, the pastor's wife.

RICHMOND, MICH., has secured and nearly paid for a \$1,000 parsonage. The movement was suggested and managed by a leading business man not a church member, and most of the money was given by outsiders.

SOUTH MANCHESTER, CT., dedicated March 21 a \$6,500 parsonage, procured for its new pastor, Rev. G. W. Reynolds.

STONEHAM, MASS., has a Stevens Home Missionary Society, under whose auspices a series of Journeys to Helpful Places has been arranged. The first is to the Congregational House, Boston, with a view to acquainting the party with the manifold denominational activities.

WINSTED, CT.—By the will of Miss Sophronia Catlin the Missionary Society of Connecticut, as trustee for the Congregational church in Harwinton, receives \$1,000; and the First Ecclesiastical Society of Winsted receives \$2,000 for its new house of worship, instead of contrariwise, as stated in a recent issue.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 29

The leader, Mrs. Herbert Allen of Auburn-dale, read a few verses from Matt. 26.

The general topic taken from the prayer calendar was the American College for Girls in Constantinople. Miss Child gave a short history of the college, and mentioned a recent very successful celebration of Charter Day. [This is referred to in our editorial columns.]

Mrs. A. C. Thompson described a visit she had made to the school in Constantinople in 1846, and its deep religious influence, strongly felt among the Protestant Christians. Mrs. Schneider told a touching story of the life of one of the early graduates. This school was afterwards removed to Marsovan and is now one of the most flourishing boarding schools of the Woman's Board in all Western Turkey. Mrs. H. T. Perry of Sivas gave an enthusiastic description of a visit in the Marsovan school in 1896, enlarging on the strong religious influence of its graduates in their village homes, forming centers of light over a large region. Mrs. Perry also gave a few statistics just received from Sivas where there are 800 pupils in the Sunday school, and 870 boys and girls under week day instruction. The

contributions for the year had amounted to \$175, the sum sent by the American Board for work in the city being \$149. In the whole Sivas field there are 1,500 in Sunday schools and 1,468 in other schools and the contributions are \$342 as against \$322 given by the American Board.

Miss Annie Allen, formerly of Harpoot, Turkey, now in the Bible Normal School in Springfield, spoke of the advantages obtained there in training for foreign missionary work.

The daily papers are exploiting the alleged address of a letter posted in a suburb of Boston: *Any One, Chicago*. We have just heard something stranger still relating to the great metropolis of the Interior. A Chicago child, who was visiting Massachusetts, in listening to its grandmother's reading was attracted by the recurrence of the word "morality," and at length exclaimed, "What is moral-i-ty? We don't have any such thing in Chicago." And this is true—we mean, the child did make that remark!

So every spirit as it is most pure
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in.

—Chaucer.

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Christian World Catechism. No. 6



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A Pilgrim's Progress

This is humor? No, it is too true to be humor solely.
Who are chiefly responsible for the justness of the satire? Vainglorious worshippers of family trees, and manufacturers of fraudulent colonial furniture.
Are there many such? Too many.

Developing Church Life

An Easter View

The spiritual lessons of Easter which demand the attention of the individual are imperative. Their appropriation by all the churches is most essential to development.
The individual rightfully asks, How can my Christian life count for the most? No church has recognized its privileges and the necessities of the century unless it has raised the same query and sought to answer it. First stands the influence and power of the pulpit and, in co-operation, the organized endeavor of the church. Supplementary and capable of adding greatly to their usefulness is the religious press. If it is denominational enough to cover the needs of its own communion, yet sufficiently broad so as to respect all Christian work, the possibilities of such a paper within the homes of the congregation are multiplied.
And what does *The Congregationalist* in Developing Church Life?

- It interprets religious truth gathered from current life.
- The pulpit is reflected and its teachings emphasized.
- It offers the broadest view of Christian activities. It stimulates beneficence.
- Spiritual instincts are met and the devotional life fostered.

The transfer of this paper to the care of the Congregational Publishing Society gives it increased value to Congregationalism.
Nevertheless, every outlook upon the progress of the church will be opened and any advance along religious lines will be chronicled and commented upon. Though denominational in ownership, it will still follow the broad plans initiated during the past few years.
In Developing your own local Church Life, therefore, this journal should be regarded as an important factor.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

When Dr. Joseph Parker recently preached at the Free Church Council, Cardiff, Wales, the church was so closely packed that many complained audibly because they could not see nor hear the preacher. Dr. Parker administered a characteristic rebuke by saying, "There will be no difficulty in hearing if the man sitting next to you will behave himself." The question, pertinent in all such assemblies, was who was addressed as "you?"

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Rev. F. B. Meyer in Atlanta, Ga.

Rev. F. B. Meyer of London during his current Southern tour spent six days in Atlanta and made a profound impression upon the thousands who heard him. He was the principal speaker at the annual Bible conference, to which delegates come from many parts of the South. Though he was scheduled to speak twice a day, he must have spoken a score of times before leaving the city.

One of these extra meetings was that held for ministers only, at which a large number availed themselves of the opportunity of hearing the famous clergyman. He laid down six principles for the clergyman: assurance of faith, objective standing with the risen Christ, consecration, the filling of the Spirit, the co-witness of the Spirit, the rest of the will in God and perfect love.

Dr. Meyer was much interested in the colored people. He made addresses at three of their colleges here, and expressed himself as highly pleased with the educational facilities afforded the Negro. He also spoke at two of the colored churches, the First Congregational being the first colored church he had ever entered. Large audiences greeted him. He expressed great surprise at the intelligence of the colored people, especially those of the Congregational church.

Dr. Meyer stated in the outset of his addresses that these were delivered for the first time, and they are to appear in book form.

H. H. P.

Abolition of Unfit Tenements

A report just made to the Twentieth Century Club by its secretary, Rev. E. H. Chandler, on the condition of Boston tenement houses is encouraging in its tenor. Since 1898, when Mr. Estabrook reported to the club the result of his investigations, eighteen of sixty-eight houses then reported as unfit have been, or are now being, demolished, twenty-one have been much improved by the cutting of air shafts and by improved plumbing, seven have been ordered vacant by the Board of Health and the others are in much the same condition as they were then. During 1898-1900 the Board of Health, acting under the law of 1897 making legal the removal of unsanitary buildings, has demolished 146 houses, sheds and stables, a record which means much for the city's betterment. The constitutionality of this law is now being considered by the Supreme Court in a case brought by a lessee of certain stables who resists the efforts of the Board of Health to abolish the stables. A careful canvass of the tenement houses of the city is now being made.

Temperance

The sale of spirituous liquors in Russia has by a recent law become a government monopoly. The state puts its stamp on each bottle in which liquor is sold, and it may not be opened except in the home of the purchaser. Any person seen drinking spirituous liquor in a public place is liable to be fined. A Russian writer in the *New York Evening Post* affirms that the new method of controlling liquor selling is proving a benefit to the people.

The Protestant Bible Society of Paris is publishing an edition of the Old Testament, in which the books follow the order of the Hebrew canon. It would help study in the Sunday school if we could have a Bible in which Jeremiah and Ezekiel came after instead of before Amos and Hosea.

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Education

McGill University, Montreal, has received a further donation of \$150,000 from Sir W. C. Macdonald and \$60,000 from Miss Dow. The faculty of arts is the favored department.

Charles Henry Hull, Ph. D., has been appointed successor of the late Prof. Moses Colt Tyler as professor of history at Cornell University, and Prof. J. R. S. Sterrett, formerly of Amherst College and more recently of the American School at Athens, has been elected professor of Greek in the same institution.

The closing exercises of the eleventh year of the Northfield Bible Training School, founded by Mr. Moody, were held March 28. The students have conducted regular weekly services throughout the year in the surrounding country districts and visited among the people. One hundred and sixty-eight cottage meetings were held and 225 personal visits made. Miss Halsey, the principal, reported that 135 Christian workers now represent the school in mission fields. Messages from Yokohama, Shanghai and many city and country missions in the homeland testified to the value of the Bible training received at the school, and of ability to use the knowledge gained in the sewing and domestic classes in the service of Christ. Rev. C. I. Scofield, D. D., president of the school, made the address on the Relation of Preparation to Power.

Men and Their Opinions

Bishop Thoburn of India, now invalided and in this country, has been home long enough to study carefully social conditions in this country as he finds them after an absence of years. He is worried about the lessened respect for law which he finds, and he is profoundly convinced that before many years an overwhelming movement in favor of rigid observance of law will have to be begun if we are to be saved from peril and national disaster.

Mr. E. L. Godkin, in an essay on Judicial Oaths in a recent New York Evening Post, recently dwelt at length on the pernicious effect upon English life of the oath which until comparatively recently barred Nonconformists from the universities. He goes so far as to say that it really divided the English people into two nations, "between whom not only was there not sympathy, but even the growth of sympathy was repressed, both by law and social usage." He thinks it fair to say that, despite this, "the dissenting clergy preserved pretty faithfully the scholarly traditions of their Puritan ancestors, but they were less successful in meeting the cultivated social odium which attended the name of Dissenter."

A Southerner, writing in Harper's Weekly, tells in an entertaining way how Booker Washington's career and the results of his school have made the white neighbors in Tuskegee feel like "Mistering" him, even if they cannot yet bring themselves to say the word. He concludes his article by saying: "Mr. Washington has already accomplished what all the books, all the oratory, all the incendiary talk, martial law, civil rights bills, amendments to the Constitution have not done and never will do. He has not carried a chip on his shoulders. . . . By the gentle methods of Jesus, Booker T. Washington has succeeded where Caesar would have failed."

Cardinal Moran, head of the Roman Catholic Church in Australia, claimed precedence at the state function with which the new commonwealth was born, but Sir William Lyte said him nay, and he had to submit.

The Business Outlook

The tone in trade circles is rather more cheerful, and the approaching close of the first quarter of the year finds the condition of general business the best in many seasons. In fact, the volume of trade for this period has been probably in most cases in excess of all preceding periods. As regards the future, it is viewed with the utmost confidence by both manufacturers and merchants. Railway earnings continue on a very large scale and furnish an excellent proof of the enormous movement of general merchandise. An active demand with advancing prices for iron and steel is recorded and is considered a reliable index of the maintenance of future good conditions throughout the country. The building season has opened and the demand for these materials is very good; in fact, it promises to be the heaviest for many years past, therefore prices for lumber and all lines of builders' hardware are firm. Bank clearings likewise are showing steady gains over the exceptional totals of a year ago. Money is easy and was so over the first of April, which is usually a period of some hardening of rates.

Advices from the cotton goods industry continue of an unfavorable character, and it is probable that there must be some curtailment of the production of finished goods. Wool is in a better tone, although in New York the demand for woolsens is quiet. The boot and shoe trade is reported in excellent condition and the leather market is quite satisfactory, both as to demand and prices. It must be noted, however, that the general dry goods trade, particularly the cotton division, is gloomy with further reduction in the prices of staple goods. It is discouraging that the demand for these goods fails to increase with the shading in quotations.

Speculation in Wall Street continues in unprecedented volume. It is the greatest bull market this country has ever seen, and the higher prices go the more confident people seem to be of further great advances. It seems to us, however, to be the time for increasing caution. In Boston speculation does not increase as is desired. In fact, there seems to be a damper thrown over the entire mining share market.

Education

The coming meeting of the American Social Science Association in Washington, April 15 and 16, will be notable for the discussion of the question, What is the outlook for the education of the colored race in the light of present reactionary tendencies in the South? United States Commissioner of Education Harris, Dr. J. L. M. Curry, commissioner of the Peabody Fund, Mr. G. R. Glenn, Georgia's commissioner of education, and Prof. Kelly Miller of Howard University are to participate in the discussion.

The intellectual interest of the year at Auburn Theological Seminary centers in the Morgan Lectures for 1901. The seminary has been favored this year by a large number of valuable lectures on various themes, but these six lectures on Theism by President Patton form a fitting climax. This is the lecture foundation in connection with which Professor Orr treated the Neglected Factors in the Study of the Early Progress of Christianity, several years ago. As in that case, the present lecturer is a master of the subjects treated. Three lectures have been given on the History of Theistic Discussion, The Origin of the Idea of God, The Theistic Proof: the Arguments Based on Cause. The remaining lectures will be given April 9 and 10.

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GAINS FOR THE YEAR 1900

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Increase in Reserves (Both Departments), (3 1/2% basis)	2,484,392.52
Premiums Collected	6,890,888.55

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Items of Interest

Sir John Stainer, organist, composer of notable oratorios and eminent critic of music, has just died.

Protestant Episcopallianism is stronger relatively in the city of Elizabeth, N. J., than in any other town in the United States.

Roman Catholicism is gaining in Switzerland, but by immigrants from France and Italy and not by conversion of Protestants.

The Salvation Army reports marked success in Belgium, conversions of infidels and derelict Roman Catholics being numerous.

Despite obstacles placed in her way by the government, the Countess Schimmelman has just had a most successful evangelistic tour in Germany.

The private letter books of Robert Morris, the financier of the Revolution, have recently been brought to light and deposited in the Congressional Library.

Under the new County Council Act Irish Protestants are finding it difficult to hold positions in the towns and cities, Roman Catholic superior officials boycotting them.

A Verdi memorial committee, with Professor Charles Elliot Norton of Harvard as chairman, has been organized in Boston to aid in raising funds for a memorial to the great Italian composer.

All honor to Lieutenant-Commander Roper of the gunboat Petrel, U. S. N., who lost his life at Cavite in the Philippines last week while endeavoring to save the crew from suffocation.

The *Boston Advertiser* does well to call attention to the triviality of the reasons which are given by suicides for their rashness nowadays, and to the trifling objects for which men will commit murder. Satan said, "All that a man hath will he give for his life." He spoke for another age than ours, or else he failed to discriminate.

Bishop J. M. Thoburn of the Methodist Episcopal Church writes from this country to the *Indian Witness* on the desirability of Indian cities utilizing electricity more than they have yet done in transportation of themselves and their goods. He predicts that electric car lines would aid in solving, to some extent at least, the congestion of the cities.

Dr. Parkhurst and New York

Rev. Dr. C. H. Parkhurst of New York says that his being born in New England and his having a New England conscience is what has made New York city under present conditions a discomfort to him, and him a discomfort to New York city perhaps. The only service New York now renders to the American public he conceives to be this: "It is municipal total depravity objectified. . . . It is the incarnation of all that is municipally devilish." The greatest danger that we have to face as a people is our passion for material aggrandizement. If he did not believe in divine sovereignty and "election," he would want to join an emigrant train. "There are more children started hellward by the city government every three months than are saved to God and decency by the churches in a year." The helplessness of the reform elements he attributes mainly to the feeling they have that their best efforts will be defeated by "the machinations of renegades—men whose natural affiliations would seem to be with the party of decency, but who are willing to contribute to the maintenance of hell, if Satan will turn round and help subsidize their particular hell." These opinions of Dr. Parkhurst are gleaned from a red-hot talk on New York's municipal situation, which he gave before the Springfield, Mass., Board of Trade last week.

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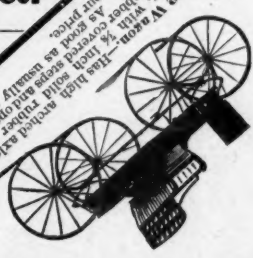


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